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ur Divine Inheritance

Marjory H. Stageman

AZINE DEVOTED TO CHRISTIAN HEALING

Infinite, omnipresent substance and life are now renewing and re-building God's temple, my body.

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Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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CONTENTS

"To Proclaim Liberty," *by C. O. Southard* 2
Our Divine Inheritance 12
by Marjory H. Stageman
Understanding, *by Nonie Rose* 18
Joshua, Man of Courage, *by Alice M. Hopkins* .. 28
Right-Mindedness, *by Imelda Octavia Shanklin* . 35
The Results of Prayer 40
by Frances W. Foulks
Sunday Lessons 47
I'm Rich in Thee (Song) 65
Forgiveness, *by Ernest C. Wilson* 66
Silent Unity 67
Health and Prosperity 68
Prayers Answered 71
Help from Silent Unity 79
The Purpose of Unity 83

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"To Proclaim Liberty"

By C. O. SOUTHARD, M. D.

Man is continually letting his enemies, his own negative thoughts, imprison him in the dungeon of sickness and want

God knows that His word cannot fail, and we must know the same about our word

The troubles you and I are now facing have come as the result of our speaking the word for things we did not want

A MAN LAY IN THE darkest cell of an old pri He had been there for so many years that name as well as the charge against him been forgotten by his keepers. He had long ago g way to despair. He felt that his case was hopeless he believed that his enemies were all-powerful and it was no use exerting himself against them. though he prayed at times for release, according to habit, he had really made up his mind that since pr was his lot, he must make the best of it and endure miserable existence as long as he lived. He was sa fied to be alive, even without the comforts he dimly membered. Through it all there lingered the faint l that sometime in the distant future he would agai happy, but this hope of happiness was always way in that nonexistent time where his dreams lived.

One day, or perhaps it was night—for in the d ness he did not know the difference—he prayed a had never prayed before. The words "Ask, and shall receive" came before his mind with a stra persistence. He wondered whether God had really gotten him, as he had been believing, or whether himself had forgotten God. In this state of mind called for help in a determined way. While he still praying something remarkable happened. An

hand threw an object through the grating of his
oor, an object that gave forth a ringing sound
it struck the stone pavement. At the same time
ce cried out, "Here is the key that will open the
to your freedom."
ur prisoner, scarcely believing his ears, groped in
ark for the key. After a lengthy search and much
ng into cracks in the floor, he found it right beside
With a cry of joy he picked it up and found that
s really a key of generous size, fit to open the door
e deepest dungeon ever made. Did he rush to the
and fling it wide? Perhaps you think he did, but
d nothing of the kind. He sat there on the cold
floor of the narrow cell, tears flowing over his
s, and gave thanks time after time for the key
had come to him in answer to his prayer. Then
ing the piece of metal tightly in his hand, he went
ep to dream of sunshine and flowers. When he
e the key was still in his hand, and he gave the
er a little thought.

"WHO KNOWS WHETHER this is the key to that door?" he asked himself. "And who knows her it will work from this side? Perhaps it might the door if I were outside, but I'm afraid that it t work for me here. Nothing ever seems to help

n this indecisive state of mind he passed several , still subsisting on the daily allowance of bread water, which was thrust into his prison by unseen s, and still wondering whether that key would for him. Once more the same voice called to him, of encouragement:
Here is something more that you need. Drink the nts of this vial at once, and you will be free."
le picked up the little package that was thrown in. ing it, he found a small bottle which he handled leringly. The voice still rang in his ears. Still he ated. It seemed so strange that help had come in peculiar manner that he doubted the wisdom of

using the means thus given to him. He was certainly in a strange state of mind, but finally a bright thought came to him.

"Well, suppose it is poison!" he exclaimed. "It is better to end it all than to continue in this way." So he quickly swallowed the contents of the vial.

He seemed to awake from a dream. A strange sense of exhilaration came over him. He could not understand it at first, but a feeling of courage and power moved him strangely. As he became filled with the consciousness of being a new man he suddenly rose to his feet. By quick steps he reached the door. Inserting the key in the lock and giving it a strong turn, he threw the door open. Quickly he reached the outer air and the sunshine that had been lacking in his life. Then he looked back for an instant. Behold, the prison was gone!

"And to think that I could have got out at any time!" he exclaimed.

DOES THIS PARABLE seem overdrawn? It is not in the least. There are thousands of people in misery today who might be free. They have the key, for there is a key that will unlock every door, but they do not use it. Strangest of all is that everybody has this key with him all the time, but he fails to use it or he tries it upside down, and the results get worse instead of better. "If I only dared," he says, or, "I am afraid it won't work for me."

Have you ever used these words?

What we all need is a good drink out of that magic vial.

The interpretation of this parable is simple. Man is continually letting his enemies, his own negative thoughts, imprison him in the dungeon of sickness and want. There they keep him in spite of his pleadings, although he has the means of escape at hand. The key that will open the door is the power of the spoken word. This power will clear the way to happiness and health if we only will use it. Many who have an understand-

ing of this secret fail to act upon it, however. They need something in addition, and this brings us back to the vial.

Faith is the great helper. Our hopeless prisoner had the key, but without the faith to use it he remained in prison. The dose of faith awoke him to action, and he found his freedom. If with your understanding of Truth you are still in bondage, it shows that you also need a generous dose of this powerful stimulant.

THE WORD IS THE KEY to all conditions.

When God created this world He spoke the word for the thing He had planned, and it came into existence. As His children we have inherited the same power from Him, but we do not always apply it intelligently. The result frequently is chaos in our world. If we will speak the word properly, with full faith in its power, we may clear all this away and establish peace and harmony for ourselves.

I have heard it said that one starts the law into action by one's word. This is not quite true. Speaking the word is much more serious than that. What you really do when you speak the word is to enact the law under which you will live, to approve it and enforce it. All this power resides in your word. If you have run foul of the supreme law in any way, you condemn yourself. You can pardon yourself by this same power of the word, however. You see, the use of the word is a matter of vital importance. The word does not need to be uttered aloud in order to act. Your trend of thought makes up the word that is either holding you in bondage or keeping you free. If conditions do not suit you, change your words, and speak into being the conditions you wish. A definite alteration of our words means untold change to us. Let us see.

Suppose you believe in bad luck. Your expression of this faith has established bad luck as the law of your life, and you exist under it. Now drop that belief. Understand that there is no such thing as bad luck. Declare that omnipotent good rules your affairs. Know

that only good luck can follow you. As you get this idea firmly fixed in your mind, your so-called luck will change, and you will find things coming your way. Your newly enacted law will begin to have its effect.

LET ME ILLUSTRATE. Coming up the street one evening, my friend and I saw a black cat cross our path. My friend immediately reverted to the old superstition, saying that something terrible was sure to happen. I denied this.

"That is all bunk," I said. "That cat can have no sinister influence upon your life or mine. In fact, I believe that a black cat is a sign of exceptional good luck."

My friend insisted that I was wrong. I held to my idea, because I had tried it out before. Within an hour I received some money I was not expecting at that time. That is how the witch cat affected me. It is just as easy to read good into an omen as it is to see signs of evil. It works out according to the law that you make for it anyway, that is, according to your faith in it. So make all your signs signify good. It will relieve your mind of a lot of worry.

The power of the word was well-known to the ancient philosophers. It is referred to many times in the Scriptures, but there are three places where we are told directly to use it. It is strange that we should hesitate. In Job is the oft-quoted verse, "Thou shalt also decree a thing, and it shall be established unto thee." We are told to issue the edict, but not to try to carry it out. The unseen forces do that for us. The passage indicates that since we are children of God, we have the same power that God uses, and that if we trust to Him we shall use it freely to establish perfection in our own world.

IN ISAIAH WE READ, "Concerning the words of my hands, command ye me." The unseen creative forces are God's hands. We are here directed to put them into action by the use of the word—to speak them

into doing what we want done. Could anything be plainer than this? Yet we hesitate to use the power inherent in us. Surely something is wrong. We shall soon discover the trouble.

Jesus cursed the fig tree, which withered away, not because He was angry but to impart this lesson. He said: "If you have faith, if you have no doubt, you will not only do what has been done to the fig tree but even if you say to this hill, 'Take and throw yourself into the sea,' it will be done. All that ever you ask in prayer you shall have, if you believe" (Moffatt translation). The Master was very specific in His directions. We are to have faith that our word cannot fail and then speak it boldly. The very boldness gives it additional force. Spoken weakly it will do something, but if you have the courage to utter it as a command and your faith is strong, the results will amaze you at first.

God knows that His word cannot fail, and we must know the same about our word. True faith consists in knowing that a thing is true without visible proof, the result itself being the proof of the faith that is expressed! Cultivate this faith by using it. Speak the word for your desires. As your faith increases the results will be greater and greater.

THE DIVINE ENERGY that creates and develops things is always active and always present. But it must be directed into the channels of work, since it is impersonal and impartial in what it does. Like a good servant it obeys implicitly. It is intelligent and it knows how, for it needs only an indication of the end to be attained, when it will take the necessary steps itself. "God said, Let there be light: and there was light." He did not give minute instructions as to how it should come about. He merely issued the command, and He had light. We must use the power of the word in the same way.

Since we have these directions before us in our own Scriptures as well as in the sacred writings of other peoples, and since the facts regarding this power

are well-known from the side of practical psychology, why is it that we have failed to make use of it for our freedom? Why is it that we say such things as "Oh, I am not good enough to command God's power" or "It won't work for me, as I am too low" or "We mustn't think of such a thing." Well, the answer is simply this: Through ages of false theological teaching we have acquired an inferiority complex. We have assumed the worm-in-the-dust attitude, and as a result we have become "dusty" in our mind and unworthy in our own estimation. The law we have established in ourselves has worked out.

It is time that we came out of this hypnosis and assumed our rightful position as children of the living God, who desires us to be as strong and positive as He is. Do you want your children to be mental weaklings? Neither does God enjoy seeing you in this condition and hearing you claim that it is where you belong. He wants strong, active men and women to carry on in this world. Arise and be one of them.

YOUR OLD IDEAS will very likely arise at this point and tell you that I am wrong. They will even quote verses from the Bible to prove they are right, for there is an old saw that the Devil can quote Scripture to the purpose. Your old ideas are the Devil and they have held you down for years. But don't listen to them now. Consider this point. Has your old inferiority idea ever got you anywhere except into difficulties? If it has not, change your mind, clean house, and take in some nice, positive notions. Jesus told us to be kind, gentle, and loving, but He did not tell us to be doormats for anybody.

Read again the passage I have quoted. The word is "If you say to this hill——" He does not tell us to debase ourselves, but to command the result with faith in our own word. And this message was given to you and to me.

Faith in God is necessary, yes; for it is He who actually does the work. But this means faith in the God

hat is within you, not in one far away. It also means aith in yourself as His child, faith in the knowledge hat your Father has given you this power and that He expects you to use it. Why not take Him at His vord? No intermediary is necessary. The instructions are: "Thou shalt . . . decree." "Command ye me." 'If you say." If you want something, speak the word for it yourself. Of course you can be helped in this work; for "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

CERTAINLY YOU MUST speak the word for things and conditions that are right. If you do not, you will be the sufferer. If you speak for something that you do not actually desire, you must take it when it comes, for you will have made the law and issued the decree. The troubles you and I are now facing have come as the result of our speaking the word for things we did not want. Now we must change our ways. Selfishness has been the principle with too many. Take love and judgment as your guiding stars in deciding for what you shall speak, and there will be no vain regrets.

The hero of our little tale lay in prison because he had thought or spoken himself into it. When he discovered the key, his inferiority complex kept him from even trying to use it. But when he took the drink of faith he arose and boldly spoke the word that freed him. Then he discovered that the prison did not exist. He had created it in the first place, and he had now dissolved it. He did both by the same power. In one case he used this power incorrectly, in the other, correctly. If he had not spoken the word for freedom he might still be in bondage. The use of the word is necessary.

"In the beginning was the Word . . . and without him was not anything made that hath been made." The word was in the beginning. It always has been. It always will be. Without the word nothing is ever made, and without the word nothing is ever dissolved. No matter how much Truth you know, you can never make

any change in things or conditions without the use of this power. Substance is intelligent and pliable. Divine energy is all-powerful. The latter, however, will not act on the former until the edict is issued. That is why prayer is not answered unless there is firm faith that it will be. If one has faith in the result, he naturally speaks the word with power. The unseen forces then are set in motion, and the result comes.

AS LONG AS A PERSON is satisfied with an intellectual knowledge of Truth and does not put it to the test, he is like the man in our tale. He holds the key but refuses to use it, and so remains in bondage. If you have been doing this, awake. Use the power within you to gain your freedom. Others are doing it. Why not you? We are healing daily, just as Jesus did, by the power of the spoken word. You can be free from every undesirable condition, but you must issue the command.

How shall you do this? There is no set form of words necessary. The trend of your thoughts speaks for you. Direct your thought workers in the proper way and the word will have its effect. Every statement that you make regarding yourself or conditions generally is speaking the word for that which is to come forth. Whenever you use a statement of Truth as an affirmation and assert it positively, you are speaking the word. You see, there are many ways of doing this important thing. Use them all. Assert the Truth. Think according to Truth, and speak Truth fearlessly. Then you will get results.

You have made many laws during your life, and you have ordered them put into effect. Some of them may be producing disastrous results, but there is no reason for continuing to live under them. If our citizens find that a law is not satisfactory, they may repeal or change it.

NOW IS THE TIME for you to consider your own case. You can annul all the laws that you have enacted

and establish a proper code for your world. It is not necessary to take up each one separately. Issue a blanket decree to repeal all that are not good. Proclaim firmly, *"Omnipotent good is the only power in my life and in my affairs."* Put your faith in this fiat and all the negative laws will be swept aside. Decree the thing and it is established until you change it yourself.

Your word is the key that is thrown into the prison to give you your freedom, but don't forget the dose of faith that must be taken before you apply it to the lock. Drink deeply, for it is the sweetest medicine ever compounded, and it never does any harm. You can express this faith by saying, "Father, I thank thee that thou heardest me," just as Jesus did before He spoke the word that brought Lazarus from the tomb where his negative thinking had laid him. Speak the word just as positively as He did and the walls of your prison will melt away.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

GREAT THINGS

The Lord hath done great things for thee,
All through the fleeted days
Jehovah hath dealt wondrously—
Lift up thy heart and praise;
For greater things thine eyes shall see,
Child of His loving choice.
The Lord will do great things for thee;
Fear not, be glad, rejoice.

—*Havergal*

Our Divine Inheritance

By MARJORY H. STAGEMAN

Jesus laid hold of the life and substance that were His divine heritage

As the children of God, not man, ours is not a human inheritance, but a divine inheritance

Health, strength, wisdom, power, and dominion are made manifest by man's recognizing and claiming his divine inheritance

NOT LONG AGO a woman with whom I was talking complained that although a practitioner had been working for her for two months there had not been the slightest improvement in her condition. "I have had this trouble since I was six years old," she said, and then added, shrugging her shoulders hopelessly, "Well, my father had it, and his brothers and sisters, his father, his father's brothers and sisters. All their lives they suffered from this disease, which has been traced back through four generations of my father's family." She sighed. Firmly attached (in belief) to the so-called family tree, she claimed her human inheritance of disease. An unusual case? Not at all.

Throughout the world men and women are looking to their ancestors for their defects and talents, as most of the members of the human family have done through the ages. They are claiming as their human inheritance fear, courage, hatred, disease, health, pride, prejudice, limitation, ability, inability, superiority, and inferiority. Believing themselves to be the sons of Adam, they accept the Adam heritage: the belief in both good and evil.

Heavy-laden with inherited ills are some, puffed up over inherited gifts are others. All are "entangled

. . . in a yoke of bondage," believing in a human father, and consequently in birth and death, in change and decay, in a human destiny. Slaves to the belief of human parentage, they wail and boast, while down through the centuries rings this command of Jesus:

"Call no man your father on the earth: for one is your father, *even* he who is in heaven."

NOTHING INVOLVED or difficult to understand about that, is there? "Call no man your father on the earth." Here we are told to give up our belief in a human father, in material parenthood. "For one is your Father, *even* he who is in heaven." Here we are given the reason why we are to call no man our father; here the falsity of the belief we are to give up, to set loose, is pointed out. How very clear Jesus made it. Our Father, the only Father we have, is God, Spirit. We are not material but spiritual, the sons and daughters of God, of Spirit. "And if children, then heirs; heirs of God, and joint-heirs with Christ." As the children of God, not of man, ours is not a human inheritance, but a divine inheritance—"an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Recognizing his spiritual origin, man throws off the "yoke of bondage"; that is, he gives up the belief in human parentage, material birth, human destiny, and hence is no longer subject to the ills that he claimed to have inherited from a human father or mother. "If ye are led by the Spirit, ye are not under the law." Recognizing God as his Father-Mother, he manifests the qualities of God; he shows forth the freedom of a son of God.

When the revelation that God is his true Father, the source of all good, is brought to man's understanding, the belief in good inherited from a human parent is given up and man sees that he inherited his good from his divine parent; then he has never inherited anything but good, and that from Him. Awakening to

the fact that "every good gift and every perfect gi is from above, coming down from the Father of lights man frees himself from the belief of limited good ar claims the unlimited good that his Father is forev pouring out for him. He begins to see the thin that "eye hath not seen, nor ear heard." Undreame of talents are revealed. Daily more and more goo appears, comes into manifestation; good that canno be hindered or retarded, for it is not subject to ma terial laws. Health, strength, wisdom, power, and d minion are made manifest by man's recognizing an claiming his divine inheritance.

"FOLLOW ME" was the command of Jesus. On or occasion He said to His disciples "If any ma would come after me, let him deny himself . . . and fo low me." If we would partake of our divine inheri ance, we must relinquish our restricted material con ception of man. We must deny the "heavy-laden" se and the "puffed-up" self, deny the self that claims t be separate from the whole, that claims it was born that it will die; that claims a human heritage. W must deny this personal self and follow the Maste not to any place, but to a state of consciousness, th Christ state of consciousness; the state of conscious ness that recognizes God as the Father, the only Fa ther, the ever-present Father. Leaving the "I-am inferior-to-and-have-less-than-another" state and th "I-am-greater-and-have-more-than-another" state an moving up into the Christ state of consciousness wher we recognize God as the only cause, as our Father, a the Father of all, we no longer see ourselves as havin more or less than another, or another as having mor or less than ourselves. For we are recognizing Hi in all and all in Him; we are recognizing all—not few—as His heirs, and that all that He has is th inheritance of all. The recognition of every one a born of God, Spirit, and therefore as the heir of God— good—not only frees us, but frees every one. It free

us from our belief in evil, in imperfection. It frees the so-called sinner or evildoer, for it connects him with his good, with his divine heritage; and that good will come into expression.

WHEN MAN DENIES the personal self or, to put it another way, when he gives up the belief in two powers and recognizes God as his Father, as the only power, he frees himself from the evil he claimed to have inherited from a human parent and he also frees the human parent from whom he claims to have inherited the evil.

To most people, giving up the belief in human parentage means something heartless and cruel; a ruthless cutting off of all that is precious, of all that is lovely in one's life. But it means nothing of the sort. Do any of those who believe that it means something heartless and cruel think that Jesus was cold-hearted, unloving? "No, indeed!" they cry indignantly. Well, the gentlest, the most loving and most compassionate of men, the man whose love was so great that it embraced even those who hated Him, was He who said, "Call no man your father." His was not a binding love, rather was it a freeing love. And it is this freeing love, this true love, that man expresses for those who have served him in the human capacity of parents when he gives up the belief in human parentage. Releasing this false belief, he gains a right view of his earthly parents; he recognizes and honors their individuality. Like Jesus he loves greatly, completely.

In the 13th chapter of Matthew we read of Jesus' return to His own country. Greatly astonished at His wisdom and mighty works, the people questioned among themselves:

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

Bound as they were by the belief in human par-

entage, they failed to understand. They recognized
accepted Him as the son of the carpenter, and na
rally He "did not many mighty works there because
their unbelief."

IT WAS IMPOSSIBLE THEN and it is impossible now
the son of a carpenter, the son of a man, to
mighty works. But it was possible then, is possi
now, and always will be possible for a son of God
do them. Since nothing is impossible to God, h
could anything be impossible to a son of God? No
ing was impossible to the Son of God who was kno
on the earth plane by the name of Jesus. His w
never returned unto Him void, no, not even in His o
country; but because His countrymen did not recogn
and accept Him as the Son of God, did not belie
the result of His word was not seen by them. Kno
ing that His word was the word of God, Jesus kn
that every prayer He prayed was answered; and to H
it was. However, until the one for whom the pray
was said accepted it, the result, the manifestation, d
not come through on the earth plane. So it was th
He "did not many mighty works there because of the
unbelief."

If this is clearly understood, then the reader w
also understand why the woman mentioned in th
beginning of this article had not received a healin
Not only that. If you, the reader, have failed to r
ceive a healing, you will understand the "why" of tha
too.

The woman for whom the practitioner had worke
two months had, like Jesus' countrymen, refused
accept the Truth that had been declared. She had n
recognized God as her Father, but claimed to
daughter of a man. She had not recognized and a
cepted her divine inheritance, but claimed a huma
inheritance. The word had been declared, not
Mr. Practitioner—a man—but by a son of God a
his word was the word of God. Could there be a

)ubt about the result of that word? None whatso-'er. That prayer was answered, and when the woman :cepts it, the answer will be visible to her.

WHEN WE CLAIM a man as our father we deny our Father-God, we deny our divine inheritance and ırust it away from us by the power we give to the elief in human inheritance. When we claim a human ıheritance, we deny our divine inheritance, we deny od, and separate ourselves from Him in conscious-ess. And Paul tells us the result, "If we shall deny im, he also will deny us." In the 7th verse of the :h chapter of Galatians he stated it this way: "What-)ever a man soweth, that shall he also reap." Our ıental attitudes have their inevitable results: causes ave effects. Separating ourselves from our Father, ur good, we shall inevitably reap what we have sown -discord and inharmony.

Since the discord and inharmony manifested in our fe is the result of our having separated ourselves rom our Father, the discord and inharmony can be liminated by our uniting ourselves with our Father nd obeying His law.

When we claim God as our Father, we claim our ivine inheritance and free it for expression—mani-estation—by our recognition and acceptance. When 'e claim our divine inheritance, we claim God as our 'ather and unite ourselves with Him in consciousness.

Jesus claimed God as His Father and never by word r deed did He deny His Father-God. What He did, 'e too must do if we would come into the glorious iberty of the sons of God. Jesus claimed God as His 'ather and proved His claim by His works. So must 'e. Jesus laid hold of the life and substance that were Iis divine heritage. We must lay hold of the life and ubstance that are our divine heritage.

God *is* our Father. To recognize this is to declare t in our every thought, word, and action. We *are* Iis heirs.

UNDERSTANDIN

A True Story

By NONIE ROSE

Ceasing to give, we cease to have;
Such is the law of love.

In a small Southern town there lives a wealthy woman who once was the social leade the town. She had an only child, a handsome y son, who had been careless and extravagant, who squandered her money and then left home. With departure of her son and the shrinkage of her fort the woman herself seemed to shrink. She withd from society, shut herself away from her friends, from a beautiful, gracious hostess she became a c aloof recluse. One by one she dismissed her serva until at length she lived in just two rooms of her la but increasingly shabby house. She engaged a mai come by the day to clean and do the laundry. When friends tried to lure her from her isolation, she g icily haughty and said she was no longer able to acc courtesies because she was in no position to ret them. Besides she had all the company she needec her books. Her books were erudite—no doubt of i for the most part deep studies in philosophy and me physics. She was fast growing into an embittered woman and even her most faithful friends eventu sought pleasanter companionship.

In her dim old library one day she heard the m singing at her work and a look of amazement flit across her face. The girl had scarcely more than clothes in which she came to work; she had to w hard, while most of the girls of her age were amus themselves or were still in school. She opened l mouth to call to the girl but checked the impul

igged her shoulders, and reached for one of the
ks on the table at her elbow. But the girl's voice
etrated the quiet room and she found it impossible
oncentrate. The girl was so young and so happy!
was about the age of her son, whose escapades had
n the chief cause of the loss of her fortune. What
this girl have to be happy about? She determined
alk to her.

HE RETURNED TO HER BOOK and was scarcely conscious of her entrance until the girl stood beside her
ding out a letter in her moist, pink hand. On her
e was a warm smile. "I hope it has good news,"
said heartily.

"They never do," the woman answered stonily, as
took the letter with a murmured "thank you." As
slit the envelope with a long mother-of-pearl paper
ter, the girl walked slowly out of the room. Had
employer looked up, she would have seen a pitying
ile on the girl's face, which she would probably have
rcely resented. But she did not look up. She was
wling at the letter, and her face clouded as she read
d reread it. Then she called the maid back and, with
note of mixed resignation and resentment in her
ce, she instructed her to open and make ready the
g-unused guest room, as an uninvited and unexted guest was arriving that week.

"Oh, company!" the girl exclaimed with glee. "That
l be so nice for you."

Mrs. Embry stopped her with a look. "I do not
pect my guest to remain long. I am in no position
entertain," she added half to herself, "I no longer
ve the income I once had. By the way, Martha,"
e said in a tone of unusual kindness, "you are young
d inexperienced, and I think for your own good I
ould warn you about your tendency to extravagance.
oney is hard to earn and hard to keep, and if you conue to be extravagant, you may find yourself in want
ne day. I warn you."

"Oh, no, Mrs. Embry," the girl answered with all

respect and seriousness but a complete lack of a
at the suggestion. "I never spend too much."

MRS. EMBRY FROWNED. "But you do not realiz
value of money. This morning I saw you giv
Simon a quarter. Several times I have seen you
fruit from the wagon and give it to him. Gener
is a beautiful trait, but you cannot afford to b
generous on your small earnings."

For a moment Martha looked at Mrs. Embry
then her eyes became softly compassionate. '
Embry," she said earnestly, "old Simon cannot
money any more. People won't give him work be
they think he is too old. And he needs a few little e
now and then. I know I can always get more.
purse that opens to let money out is also open t
it in."

Mrs. Embry grew severe and her eyes unconsci
sought the portrait of her son that hung above
broad marble mantel. The girl's eyes followed hers
for a moment they gazed at the portrait of the h
some young man.

"Is that your son?" Martha asked with a catc
her throat. "He's such a happy-looking boy."

"He was happy," Mrs. Embry replied shortly, "
careless—and extravagant. A waster," she added
the first note of harshness, though her eyes rema
tender as she kept them on the portrait.

"It will turn out all right," the girl said earne
"Why don't you write and ask him to come ho
Wouldn't you like him back?"

A pained look came into the older woman's f
"No," she said coldly. "No, I would not! Make
room ready for my guest. He will arrive tomorro

WHEN MARTHA HAD GONE Mrs. Embry walked cl
to the mantel and for a long time she stood
gazed at the portrait of her son. Then with tear-was
eyes she turned away and sat down heavily in
chair. Automatically she picked up one of the fat

s on philosophy, but she could not read it. She was scious of Martha's young happy voice lifted in an hymn,

"Ceasing to give, we cease to have;
Such is the law of love."

With a sigh that was half a groan, she shut the k tightly, replaced it on the table, and began walking and down the room. She turned the words of the m over and over in her mind, and it was as if they ame a knife in her hand with which she wounded self. She reminded herself that she and she alone, ll the women she knew, had nothing—neither love, companionship, nor wealth—she who had once so much of each! That this had happened to her! y? Again and again she went over the tragic events ier life. No, no, she could not blame herself. It was alevolent fate that had robbed her at once of her and her wealth.

"Ceasing to give, we cease to have;
Such is the law of love."

caught her breath as the fresh young voice floated vn to her.

She had loved her son Wiley devotedly. She had ed him only too well and she had been anxious about ney only that he might never know lack. She had ied her deep love under a cloak of severity and ap- hension for his future. He had been hot-headed and d. Impulsive and headstrong, he had gone out into world with empty pockets, and she had never heard m him since. She did not even know that he was ve.

Soon her guest would arrive, and only she knew how ny old wounds his coming would open up. He had n devoted to her son, in fact he was Wiley's foster le, and she dreaded his questioning, his probing. y was he coming to her at this time? Why?

THE NEXT MORNING, after putting the snowy, lavender-scented sheets on the wide four-poster in the st room, Martha dashed down to the garden to try

to find a few flowers. But the garden had bee
tended so long—Mrs. Embry had insisted that she
not afford a gardener—that the only blooms M
could find were poor stunted specimens that would
been an insult to a guest. Mrs. Embry saw he
out of the wide iron gate to the wagon that was
with fruits, vegetables, and flowers. She saw her
some luscious tea roses and pay the man from a
purse that she took from her apron pocket. Mrs. E
frowned. Martha was extravagant. She had n
dered her to purchase flowers for the guest room.
would not countenance it. In her present financia
dition flowers were a luxury. She would speak t
girl.

"Martha," she called as the girl went da
through the hall with the flowers, "Martha, I di
order flowers for the guest room. Why did yo
them?"

"I know you did not order me to get them.
just bought them myself because I wanted the ro
look as though it were glad to have a guest—after
a long time. They didn't cost me anything—har

"You are very extravagant and you will some
regret it."

"No, Mrs. Embry, I like to spend money. I'd r
regret it. It's funny, but whenever I just have to
money, I always get it—from somewhere. I al
spend, knowing there is plenty where it came fr

"Don't be so sure," was the grim rejoinder.
know only too well that it is not true."

"But it is true," Martha replied quickly, and
flushed at the implication. "I mean," she added
impetuously, "it's always been true for me. I s
money just as though I had a good balance in the b
I say to myself that I have only to draw on my
account, and when I do, there is always more to
the place of what I have spent. And you know,
Embry, whenever I do a mean, niggardly thing to
money, I always find myself forced to spend more t

ave saved—for something I do not want at all and no pleasure out of. Did that ever happen to you?"

RS. EMBRY GASPED. She had not forgotten, would never be able to forget that she had refused to a small roadster for which Wiley had begged; even refused to let him have a garden party, on ground that it was too expensive; and—sickening mory—she saw a forged check laid on the table be- e her while her lawyer explained that she would ve to pay to keep her son from jail. Had it ever pened to her!

"Well, I learned my lesson," Martha went on, un- are of the storm of painful memories that she had used. "Now whenever I am tempted to be stingy, ust make myself go out and spend twice as much, if takes my last cent. I say to myself, Just act as if u had a big balance in the bank and all you need is write a check. It always keeps me from worrying out tomorrow. I know that I don't need tomorrow's pply until tomorrow comes."

Mrs. Embry threw a smoke screen of advice over r surging, painful memories. "That's a very shiftless, ckless way of figuring, Martha."

"Oh, no, Mrs. Embry, it's not reckless and it's not iftless. I know there is plenty for everybody, and hat is for me will come to me." Then she added vly, "Mrs. Embry, do you mind if I bring in that tle rocker from the washhouse and put it in the chen? I'm going to take care of my friend's little rl for a few months and I'll have to bring her to work th me, if you don't mind."

"Martha! You don't mean you're going to burden urself with a child to take care of?"

"Yes, Mrs. Embry. My friend couldn't have the by with her and didn't have any place else to leave r. She's a sweet little thing. She won't be any uble."

"You'll never learn! Yes, get the little rocker, but

if you take my advice, you'll let her put the child home until she can take care of her."

"Oh, no, Mrs. Embry, I couldn't do that. I able to take care of her."

LATER IN THE DAY Mrs. Embry went to the s room to see that it was ready for her guest stood delighted at the sight. It was immaculate, Martha had brought up a small water bottle and and put them on the bedside table. There was a and a magazine on the table also, and near the chair Martha had placed a footstool that she dragged in from another room. On the marble-to table near the window was a gray pottery jar with the tea roses. As Mrs. Embry smiled her app and was returning down the hall, she was aware another usually locked door stood ajar. Why? pushed the door open and stood amazed on the th hold. This room was in order too, with fresh l on the bed and on the table a small scarlet potted ranium. Her son's room! How long since it had opened! What did Martha mean?

She went briskly down the wide mahogany-ra stairs to find the girl, but she was prevented by premature arrival of her guest.

"I left my bag to be sent up because I wanted walk through the meadow—the old meadow where boys used to play baseball. It seems like yesterda

Mrs. Embry bit her lip. It did not seem like y terday to her, those long years since Wiley had pla in the meadow. It seemed an eternity. But she covered herself at once and showed her guest to room. The first thing his eyes rested on were the roses.

"Would have known this was your house even if y weren't here. Nobody but you ever had such lovely roses. They're from your own garden, of course?"

Mrs. Embry flushed. "No, no, they're not. A the truth is I did not put them in your room. My li maid did. I no longer have the beautiful flower gar

remember so vividly. You see, in my changed circstances I could no longer afford a gardener——"
'That's too bad," he said absently, but something is voice indicated that this was not what he de-ed.

OT UNTIL LATER in the week did Mrs. Embry remember to ask Martha about the other room that had made ready for a guest. "Martha, you have ned and cleaned my son's room. Why? I did not e you instructions to do so. Please close and lock I do not expect my son—ever."
"Mrs. Embry!" The girl's voice was pained. "Please me keep it as it is. And—you do want him back, 't you?"
"What has that to do with it?" was the harsh reply. anting!"
"If you make everything ready for him, he'll come," girl said with earnestness. "I know it."
"Everything!" Mrs. Embry said under her breath. verything!" Then in a normal voice, she added, ery well."
Wiley Embry's foster uncle asked many questions ing his brief visit but gave little information. He Martha's friend's little girl in her rocking-chair he kitchen watching Martha at work. His tired old s lit up, for the two, Martha and the child, were ging away as happy as larks. Mrs. Embry told him story as an illustration of Martha's improvidence, he only smiled. He too had heard Martha singing favorite hymn and once had found himself humng it under his breath. When he left, he put a led envelope on the kitchen table for Martha and on child's clean gingham romper he pinned a twenty-ar bill.

HE HOUSE SEEMED more than ordinarily quiet after his departure. Martha, locking the guest room, was prised by Mrs. Embry's swift step along the hall. artha, tell old Simon to come and see me this after-

noon. Do you think he is strong enough to tend
den? I'd like to have the rose beds weeded."

"Oh, I know he is," Martha said eagerly.
love to come."

And soon old Simon had the rose beds weed
that the dark earth showed clean, and the roses l
to bloom luxuriantly.

At the height of the blooming glory, Martha
a shabby, worn figure looking over the box hedge
ing in their beauty as if drawing strength from
Swiftly and impulsively she went to the rose bed
cut a few blossoms, then she strode, unafraid,
hedge. "Would you like a few roses?"

The man stood straight and stared at her.
are you? Who are you?"

Martha paled and then her heart leaped wit
light. Before her stood Mrs. Embry's son. Wor
haggard as he was, she would have known him
where, handsome still in spite of his fatigue.

"I'm Mrs. Embry's maid," she said briefly. "
in."

"She doesn't want to see me," he said harshly
hands gripping the roses till the stems were crus
"She said——"

"She does—she does!" Martha's cry was an ap
"Your room—it is all ready for you."

LIKE ONE IN a trance he followed Martha down
bricked walk to the house and up the stair
the room Martha had made ready for him. The po
geranium made a red splash against the white of
curtain. He stumbled over the threshold, and as Ma
turned to leave she saw him sink on his knees be
the bed and bury his face in the coverlet.

Down in the kitchen she picked up her small cha
and hugged her tight. "It's all right now! She's
her boy back—he's back! She'll get everything
back, too."

It was not long before Wiley and his mother st

re Martha, and his mother asked her what she ld like best.

Without hesitation Martha replied, "An education. like to go back to school. I'd like to be able to i and understand some of the books you like to d."

And with the help of Wiley's foster uncle it was anged, though Wiley himself, with long admiring ts at Martha's gentle, intelligent face, told her she eady knew enough for one little girl.

His mother agreed with him. She had studied and died hoping to find in books consolation and understanding and had found it only through this unlettered d. From books she had gathered theories and facts; m Martha she had garnered understanding that was ead to profound peace.

Martha went away to a girl's school, but Wiley and mother have a spare room ready for her when her t vacation comes. And the Embry home is once in becoming the center of the small town's activities. ey smiles sympathetically when he sometimes hears mother say half under her breath,

"Ceasing to give, we cease to have;
Such is the law of love."

Be Thou Not Moved

By S. A. SANTIAGO

Be thou not moved, O soul of mine,
By what ear may hear or eye may see,
Nor pay attention to the mortal mind;
But onward move continuously
On that mysterious quest for the divine.

Great Demonstrators of the Bible

Joshua, Man of Coura

By ALICE M. HOPKINS

"Be strong and of good courage."

Work and prayer must ever go hand in hand

Causes that seem to be lost, if the loss has com about through no weakness on our own part, ma later prove to be stepping-stones to greater thing

God does not fight for individuals as such, but t make the Truth of God manifest

A STUDY OF THE GREAT characters of histor veals them as falling quite naturally into classes. In one class the leaders so domi events that the story of the times becomes their st the exploits we marvel at are their exploits, the der strations we admire are their demonstrations. history of the times is the biography of the lead The great Bible characters whose demonstrations have studied so far were of this type. Abrah Joseph, Moses hold the center of the stage; they the leading parts, and the people form little more t the background against which the demonstrations their illustrious leaders stand out.

In Joshua we find quite a different type of lea Does any one seek proof that back of all the confus into which men and nations plunge themselves ther a guiding intelligence, that, as Shakespeare puts it,

"There's a divinity that shapes our ends,
Rough-hew them how we will."

Nowhere may such proof be more surely traced th in the fact, which history illustrates again and aga that whenever the times are ripe for a new leader, t leader appears, prepared and ready. Israel was ri The tribal form of government would no longer suff

der that they might not only enter in, but that as a le they might take possession of and inhabit the s that they were to inherit, it was necessary that should develop a national spirit.

oshua had been in training under Moses. He was ently one of a group of young men, princes of the es, who gathered around Moses in the early days ne flight from Egypt, serving him as lieutenants. es early recognized in the young man Joshua char- ristics that fitted him for leadership. This is shown Moses' selection of him to lead a group of men of own choosing in a fight with the hordes of desert bers that were plundering the people. But although ua and his men were to fight, it was made very r by Moses that it was not because of Joshua's ngth, nor because of the strength of the men with that the battle would be won, but because God with them. "Go out, fight," said Moses. "I will d on the top of the hill with the rod of God in my d." It is recorded that as long as Moses held up hands Joshua was successful, but when Moses let n his hands the battle went against him. As the le was long and Moses became weary, his friends nd a stone for him to sit on, and Aaron and Hur d on each side of him and held up his hands until ua and the young men had completely routed the ny. It is a wonderful story of a demonstration e, a victory won through using human power under direction of divine. Work and prayer must ever and in hand, and many a man or woman engaged strenuous, even a losing battle with the forces of world has won because of some one who stayed at e and prayed. Says Tennyson:

re things are wrought by prayer
an this world dreams of. Wherefore, let thy voice se like a fountain for me night and day."

WHEN THE CHILDREN OF ISRAEL were at last encamped before the Promised Land, Joshua was

chosen one of twelve men who were to go in an over the situation. They were gone forty day. when they returned the majority reported that alt it was indeed a good land, even a land flowing milk and honey, yet the cities were so strongly for and the people of the land were such giants t would be utterly impossible for the Israelites to against them and conquer. The spirit of their r was that it just couldn't be done. "We were i own sight as grasshoppers," they said, "and so we in their sight." Did any of you, readers, ever f task so tremendous that you yourself seemed to more effective before it than a grasshopper? Pe there is a reason why such tasks come to us: to us that we may know whether it is our own pow are depending on, or the power of God. Amon twelve who went out there were two who like the o had been born in slavery, but who had somehow esc its cowing influence and kept the spirit of lib alive in their hearts. One of these was Caleb an other was Joshua. They agreed regarding the stre of the fortifications and the size of the inhabitants they said, "It . . . is an exceeding good land. I hovah delight in us, then he will bring us into this and give it unto us; a land which floweth with and honey." Perhaps Joshua remembered how had fought for him because Moses prayed.

JOSHUA'S FIRST DEMONSTRATION was of stre through prayer. His second was of courage to in the face of overwhelming odds "if" God were him. To some this may not seem like a demonstra at all because the majority won and Joshua was ob to turn round and go back with the rest of them the desert to wander forty years. But the gre demonstrations are not always those in which we ceed. For Joshua personally it was a demonstra of courage and of faith just as great as if an out act had been accomplished. In the end it proved to b

big step towards the leadership that later passed
m from Moses. Thus even the causes that seem
lost, if the loss has come about through no weak-
on our own part, may later prove to be stepping-
es to greater things.

et us not blame the Children of Israel too severely.
had lived so long in bondage that even the power
elieve they could be free had almost perished from
r hearts. Some of us have heard the gospel of
st's power to heal and prosper over and over again,
yet so long have we been slaves to disease and lack
it seems the very will to believe is almost dead.
ause in our heart we are saying, "The work is too
t, there is no power in me to lay hold of this thing,"
too turn back and wander in our wilderness until,
and weakness dead, our star of hope brings us to
d once more face to face with our Promised Land
reedom.

URING ALL THE subsequent wanderings in the wil-
derness Joshua represented Moses in his dealings
the people. At last the time came when Moses
no longer able to continue the work. Face to face
n with the Promised Land, he gave the great task
eading the people into the hands of him who had
hfully believed in the power of Jehovah to over-
e all difficulties. With the commission came also
powers. Joshua was to take Moses' place. Moses
succeeded because of his closeness to God, the
ty to commune with God face to face. Over and
history records that great leaders facing unusual
s receive unusual powers of guidance and vision.
n Joshua descended Moses' power of meeting and
ing with God face to face.

Although leaders seem to be chosen by men, yet
e who are able to penetrate behind the outer cloak
uman events, know that it is not man but God that
ses and that he whom God chooses is not left to
nder in the dark. Even when he least knows it he

is guided:

"Standeth God within the shadow, keeping watch b
his own."

The Children of Israel being again encamped
side of the river Jordan opposite the Promised l
Jehovah appeared to Joshua, reminded him of the
ises that had been made so long ago to Moses, and
"Now therefore arise, go over this Jordan, thou, a
this people . . . Every place that the sole of you
shall tread upon, to you have I given it." "Be s
and of good courage; be not affrighted, neither be
dismayed: for Jehovah thy God is with thee wh
soever thou goest." Wonderful words, are they
Words which have strengthened the hearts an
creased the courage of those called upon to con
great dangers and perform great tasks ever since.
Joshua had need of courage and he had need of

JEHOVAH WAS AGAIN about to lead the Childr
Israel forward to face a seemingly impossible
The Jordan River flowed between them and the
they were to possess, and there was no visible mea
crossing it. Jehovah commanded Joshua to send b
the people the Ark of the Covenant, which sig
the presence of God. Wherever the Ark went it
safe for the people to follow. Wherever you a
recognize that the Spirit of God goes before us
may be sure that it is safe for us to follow and a
will be made across our Jordan.

So Joshua sent the priests bearing the Ark
ward, and the people followed after. And ther
people beheld a miracle, a great demonstration or s
ing of God's power, for when the feet of the pr
that bore the Ark of the Covenant were dipped i
river Jordan the waters piled up on one side
great heap and the waters on the other side wer
terly cut off, and all Israel passed over on dry gr
Do like deliverances take place now? There is h
one who reads these words who will not be ab

y to at least one deliverance out of a difficulty was just as real as this river of Jordan which d between the Israelites and their Promised Land. Out of the midst of the Jordan, out of the place e the priests' feet stood firm" Jehovah commanded ua to have twelve men, one for each tribe, take ve stones, that they might be set up in Gilgal, and in there forever as a reminder of the wonders Jehovah had wrought for them. And when the ren should ask about that pile of stones, then they ld let their "children know, saying, Israel came over Jordan on dry land." Wonderful counsel! Have et up any piles of stones in our life to remind us ne great things God has done for us? And do we these things to our children, saying, "God brought ut of this trouble," "God prospered me in this"?

OW THAT THE PEOPLE were out of the desert country, the manna that had been their food for so long ed. There is a lesson here too. Unusual needs call n unusual demonstrations of power. As long as ways that we look upon as the ordinary ways of life ce, those are the ways that God uses. And is this way of seedtime and harvest quite as wonderis the way of direct manifestation?

The city of Jericho, the first that the Israelites must uer before they could take over the land, lay right re them. When Joshua went out to look the situaover, there appeared before him a man with a n sword. Courageous as ever, Joshua boldly asked man whether he was for them or for their enemies. y," replied the man, which is as though he said he for neither; "but *as* prince of the host of Jehovah now come." Do you catch the import here? God not fight for individuals as such, but to make the h of God manifest.

t is not uncommon even in these days for those are working in a righteous cause to be reassured ome vision when an especially difficult task is be-

fore them. Not only was Joshua reassured, received definite instructions how to proceed everything was done as Jehovah commanded six days they compassed the city, once each day ing no sound except the sound of the priests b

I will restore health unto thee, and I will heal th of thy wounds, saith Jehovah.—JEREMIAH

the trumpets. On the seventh day, they rose very in the morning and marched around the city times. And at the seventh time, "when the priest the trumpets, Joshua said unto the people, Shou Jehovah hath given you the city. . . . So the p shouted . . . and the wall fell down flat, so tha people went up into the city, every man straight b him, and they took the city."

ARE YOU FACING a difficult situation? Do you that God will fight for Truth and you, tha will not need to move either to the right or to the but simply go straight before you? And God wil you the victory.

God was with Joshua in every conquest that h required to make. Is it legend or fact that Joshua needed more time to complete a certain quest even the sun and moon coöperated with Writes the Hebrew poet:

"Sun, stand thou still upon Gideon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of enemies."

All nature coöperates with him who coöp with God.

EDITOR'S NOTE—This is the fourth of a series of artic Alice M. Hopkins. The fifth will appear in April

Right-Mindedness

By IMELDA OCTAVIA SHANKLIN

When we keep time with the harmony of the universe, we are healthy

God, the genesis of body, is also the genesis of what takes care of the body

The universe is rich. The substance of the universe is back of us

RIGHT-MINDEDNESS TOWARD LIFE gives immunity from distress. This statement is not to be taken as a promise that, being right-minded, we shall ape all experiences that put humanity to the test. t it asserts the fact that if we are "right" toward we never can have genuine cause for dismay.

Life in time is a series of experiences. Our recep- n of experience is an indication of our intelligence d our integrity. In the consciousness of right-minded- s time life is treated as the Spirit of God blossoming matter, as a continuation of God from unconditioned ng into conditioned states. Time life therefore is aspect of God.

It is outside of reason, outside of common sense to l that God permits any part of Himself to suffer. in faith in God's intention to preserve Himself ould assure us of His intention to preserve us. There a faith more profound than this, a faith that clasps arms of Omnipotence about us. But for those of who are in casual states of consciousness it is not y to employ the profound faith that always pro- ts. By schooling ourselves in the faith that God does let any part of Himself suffer we develop the faith t gives the protection of Omnipotence. This achieved, are defended from hurts.

Wrong-mindedness toward life flourishes in the be-

lief that there are unavoidable distresses. It do comprehend that God must be as true to Hims us as He is true to Himself in Himself.

We are connected with all life manifestation manifestations of disorder appear, we can take into the depths of God, where they will be transm into the wisdom that makes us better able to deal them. By sharing manifestations with God we being hurt by any outer event of whatever nature are not dismayed by disorder; we are not unduly vated by a harmonious event. We become right-mi in so far as we understand disorder to be a char of the unseen relationships that produce manifesta We stand unmoved, and the salvation of Jehovah t shape to our sensibilities. God begins to manifest I self in us. Whether acceptable or unacceptable or surface, the manifestation is to be offered to God as sacrifice of any possible wrong-mindedness.

OUR FIRST CONSIDERATION of manifestation has t with the fact of the human body. Around body all other manifestations cluster. Each bod composed of elements that are common to all o bodies. But one body may be deficient in an elen or it may have too much of it. In the perfect b machine the elements are correctly proportioned an right arrangement. If there prevail a combina that lessens the effectiveness and detracts from the pearance of the machine, the maker and user of machine can add to, cast out, or rearrange the elem he is employing. He can continue to do this unti brings the machine to the condition that meets his proval. This is a process of self-healing. By ri mindedness, where healing is indicated, we really our body by permitting God to build up the brea we have made in His manifestation.

The universe is healthy. The suns and their s lites swing through appointed orbits in a harm which, carried out in our body, is health. When keep time with the harmony of the universe, we

thy. When we break that rhythm in ourselves, we ill. For healing we step into the tempo and in the ction of the universal movement. Should planets h, and the human world be thrown into chaos, right- ledness will restore us, will recreate the worlds, will in health in our body.

The health of the universe is back of us.

Manifestation comes from cosmic substance via ght. Inasmuch as we have a body that corresponds he planet on which we live, there exists for our the forms of substance necessary to fully rounded y life. Earth substance and human-body substance similar and transmutable. The earth contributes ur body and our body contributes to the earth. The atest help to be obtained from this fact comes r we begin to investigate the reciprocal values of relationship. Right-mindedness in this respect keeps body from becoming earthy; keeps the earth from oming gross.

The more material relationships between earth and y may be taken as illustrations of the finer relation- s. In this consideration we must deal with what economics is called supply and demand; what in ent vocabulary is known as prosperity.

We, as bodies, and this earth which is our present ia of bodily activity, manifest because substance is eptible to thought. The depth, the qualities, and responsiveness of substance reach immeasurably ond our present knowledge and outstrip our pre- s experience. There is no end to the supply that God has in reserve for us. Earth lacks nothing for outfitting for the tasks imposed by environment. damental economics insures the availability of any ntity and any form of substance as well as response ny call that can be made upon it.

In right-mindedness we establish true contacts with earth, through which cosmic substance filters to our . This done, we are ready to go farther. We come n the fact that while mineral, vegetable, water, air

come to us through the agency of earth, they have beginning in that beginning which we call God.

God, the genesis of body, is also the genes what takes care of the body.

Body is soul possibility manifesting itself th earth substance. The beginning of the manifest is indescribably fine. It is shaped æons before born into the earth realm. It works through th and the successively less fine elements until it bec a human body. During its increasingly closer con with earth it preserves the mastery of circumst that, as soul, originally invested it with dominion creation.

Because of these interrelations of body and e we can be as prosperous as we will, in whatever we analyze prosperity.

To arrive at the correspondence between the terial form and the immaterial base of that form, w gard the manifestation as a tie between us and the manifest. So, through a crust of bread we are nected with the wheat fields of the earth. The cru a manifestation of that which in a physical way comes our daily bread. We shall be fed.

Through a handkerchief we are connected with essence of fabrics. We shall be clothed.

Through the pebble that we pick up in our walk are connected with the granites, the limestones, clays for bricks. We shall be housed.

Through right-mindedness, even though we do touch one of these tokens of supply, we by thought connected with the substance of all manifestation. shall be supplied.

The universe is rich. The substance of the univ is back of us.

Not one of us is right-minded unless he knows keeps the law of righteousness—the Ten Comm ments and the Golden Rule. We have authority, we also are responsible to life for the manner of living. To search for health that we may indulge

nay result in the sought restoration, but it will
e foundation for a worse ill. To grasp at riches
neans of riotous living may result in a form of
erity, but it will sap the mental resources that
. be strengthened for higher purposes.
d is back of us. He is our right-mindedness. He
ates the rough experience into harmony. He
us out of the substance of His very heart. We
be wholly redeemed.

Song of Being

Be strong, be brave, my brother!
In thee is strength supreme;
In thee is courage to defend
The soul's exquisite dream.

Be glad, be true, my brother!
In thee is joy complete;
In thee the living spark of Truth
Where made and Maker meet.

Be fond, be free, my brother!
In thee all love abides;
In thee the freedom of the winds,
The respite of the tides.

Be wise, be meek, my brother!
No thing is hid from thee;
But only they are truly wise
Who know humility.

—Vivian Yeiser Laramore

The Transforming Power of Praye

The Results of Praye

By FRANCES W. FOULKS

One of the greatest tests that can come to us
our reaction to appearances of error in our life

Let us always remember that signs follow and
not precede mastery on the inner plane

If we do not reap, we know that we have not ma
full connection with the divine idea that is neede
to bring forth the desired results

NO ONE HAS EVER YET truly prayed without g
results, though he may not have recognize
results with his outer eyes. The results
he desired may not have been capable of proje
themselves into the visible, there having been too
needed on the inner plane before a tangible answ
sign could become externalized. The one praying
also have let discouragement, doubt, anxiety,
in and dissolve or delay what would otherwise
been the orderly outcome of his prayer. Christ
spoke of these as well as of the skeptics when He
"Except ye see signs and wonders, ye will in no
believe," and He put belief in its right place
He said, "All things are possible to him that believ
Of faith, which is belief, Paul said, "Faith is a
ance [absolute surety] of *things* hoped for [p
for], a conviction [certain knowing] of things not
[that the things prayed for, though invisible, ar
to be seen]." We can see then how it is that
starts into activity the answer to a prayer; how
that faith sustains the activity until the divine
is externalized; how it is that sustained faith ob
the manifestation of the idea in ever increasing

or the one praying thus.
ear the prophet Habakkuk recount appearances
ime of depression in his life, and his reaction to
:

"Though the fig-tree shall not flourish,
Neither shall fruit be in the vines:
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation."

many there are who during the past several years
had similar experiences, yet how few there are
can say, in the face of delayed results of prayer,
they have rejoiced in the Lord, knowing that from
alone comes their salvation. With every channel
d through which supply had heretofore come—
as the case of Habakkuk—the greater number per-
have met such experiences with complaining, dis-
agement, worry, fear, instead of praying through
y.

E OF THE GREATEST TESTS that can come to us—
nd times of testing come to all—is our reaction to
arances of error in our life. Do we rejoice at see-
he invisible good? Do we walk with the joy of
iny days on the days when shadows fall? Do we
ur voices in praise and thanksgiving though there
s naught for which to give thanks? If so, our re-
are similar to those recounted by the prophet:
Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' *feet*,
And will make me to walk upon my high places."
high places are potentially ours mentally, phys-
, materially, and when we are worthy of them,
ve in them enough to rejoice in them though yet
ble, they become ours in actuality.
o matter what the test or temptation, to be strong,

steadfast, "one-pointed," we have only to remi
selves of the assurance Christ Jesus Himself gi
"Lo, I am with you always." He, the one wh
came the world, the flesh, the Devil (evil) is wit
of us, omnipresent, omnipotent, omniscient.
working with us even as it is recorded that He
with the disciples after His ascension: "And the
forth and preached everywhere, the Lord workin
them, and confirming the word by the signs th
lowed." He had said to them in His last instru
"These signs shall accompany them that believe:
name shall they cast out demons [error]; the
speak with new tongues [Christ language]; the
take up serpents, and if they drink any deadly
it shall in no wise hurt them [divine protection]
shall lay hands on the sick, and they shall recov
vine healing]."

THESE ARE THE RESULTS of Christ mastery that through a person's believing to the point that conscious of Christ Jesus walking with him a being fully associated with the Father who doet works. Then the Master's realization "I am Father, and ye in me, and I in you" becomes his. makes all things whatsoever that we ask possible us always remember that signs follow and do no cede mastery on the inner plane. Let us reme too, when we have come into Christ mastershi signs accompany belief or prayer, the chief accom ing sign being that of immediacy of results, as it corded of Christ Jesus: "Straightway the ma made whole." "Straightway he received his "Straightway his leprosy was cleansed."

The essence of true prayer, which is a recog and acceptance of God and the good of His kin is the belief that something always takes place. mind is held firmly in the prayer attitude of f the invisible, that which has been laid hold of becomes manifest of its own power and in the

vill fill the outer need. Paul spoke true: "In due
ı we shall reap, if we faint not." We should re-
)er this and the fact that any lack of results or
'e to receive lies not with the Father, but with our-
;. If we do not reap, we know that we have not
the full connection with the divine idea that is
d to bring forth the desired results, or we have
ept our mind centered on the idea long enough for
lea to become active, or by seeing something other
the Father within doing the work we have broken
onnection after the idea started its activity.

NOT CHRIST JESUS who prayed the prayer of
mmediacy say, "All things, whatsoever ye shall
n prayer, believing, ye shall receive." The be-
g must extend from the asking to the receiving
unbroken, unqualified knowing that the work of
'ather who is in heaven is already done. When
ne who prays lets his eyes return to outer appear-
, he has a certain belief in the reality of these
his belief sets up an activity that brings forth
its own kind. Looking for signs or results, in-
of steadfastly facing "our Father who art in
en," carries with it doubt, anxiety, which has no
ip with that faith which is the forerunner of an-
ed prayer.

man would get firmly fixed in his mind the fact
there is a divine law, a science of prayer that
s accurate results, there would be more earnest
rch along this line and less resort to importun-
rayer to acquire the "loaves and fishes" needed in
Paul describes the accuracy of such a science in
ing words: "Be not deceived; God is not mocked:
'hatsoever a man soweth, that shall he also reap."
which we hold in mind is the seed we sow. From
me the words and acts said and done by us and
; from it come the happenings of our life as our
est.

he one who reaps a good harvest first selects his

seed (divine idea) with care (wisdom). Plant
seed (concentrating on the idea) he expects (has
and soon sees the sprouting of his seed (the idea
ing its activity). Then the planter cultivates his
(meditates on the idea), keeping down weeds and
bles (fears, worries, doubts), until after a time
is gathered (results) resembling the seed planted
idea multiplying and bringing forth after its kin

THIS IS THE PROCESS we are to practice, prove,
lish in order to become efficient in prayer.
significant that Jesus said to the multitudes, "Fi
blade, then the ear, then the full grain in the ear
to His disciples He said, "Say not ye, There a
four months, and *then* cometh the harvest? be
say unto you, Lift up your eyes, and look on the
that they are white already unto harvest." B
the multitudes and to the disciples and us He
"He that hath ears, let him hear."

If there is in the mind the faintest doubt conc
the soundness of the science of prayer, if there
in the mind any of the old race ideas of luck or f
chance, one has only to search the Scriptures, wh
the textbook of all prayer students, to find pr
and proofs and rules of action that will confir
truth of this science in the mind that is not clo
such testimony. These Bible statements are not
on theory; they were practiced by or revealed
ones who wrote them down. They can be tried
us in life, which is our testing ground, and pro
the signs that follow.

We can be as sure of results in using the scie
prayer as we are in using the science of mathem
we can approach prayer with the same confiden
surety as we do any combination of numbers th
have mastered; we can come to pray with no
doubt in our mind than we have that two times
four. On the invisible plane this science of nu
is man's already, even before he has mastered it,

n after he has laid hold of its principles and es-
ied them in his mind. In his mastery of it, he
es one with it, it one with him. It is as inex-
ble to him as it is in itself. No matter how
different combinations he uses, how often he
hem, it is immediately active for him as soon as
ns to it. So too is the science of prayer, and it is
be used just as freely and fully to bring forth
t and immediate results.

WORLD, IGNORANT that spiritual law is back of all
nifestation, designates the signs that accom-
l the Master's activity as mighty miracles, which
ir eyes are supernatural events; "events in the
al world, but out of its established order," as the
nary puts it. As we enter more deeply into the
e of prayer we know that His miracles, instead
ng unnatural phenomena, were the natural out-
ng of His use of the knowledge of prayer, just
urate results in figures are the natural outwork-
our use of the knowledge of numbers. "Miracle"
another name for signs following or accompany-
ose who believe, wrought by a recognition and
ation of an inner law of God to which the world
d. It was through the use of this law, which He
stood so well, that Christ Jesus restored sick
to the reality of strength, health, freedom, that
used blind eyes to see, deaf ears to hear, dumb
es to speak, lame limbs to leap, all to express their
ul likeness to the pattern within. Through the
this law the winds and the waves, the elements,
e obedient to His spoken word, moving in the
m and harmony of His inner Christ nature.

rough the use of His knowledge of prayer, lack in
ter world was filled so full from the invisible sub-
that every hungry need was met even in over-
g measure. Claiming His spiritual nature, He
d on the water, disappeared from the sight of
ening mobs, passed through closed doors. He

resurrected dead bodies, even His own, through
nition of the Spirit that dwelt in them. Makin
with life's transforming activity, the flesh respo
the quickening, vitalizing inflow until the bo
came alive through and through.

HE TRANSCENDED the material, the physical, t
in the eternal ethers. From this realm H
speaks to all whose ears are spiritually attu
now guides all whose eyes are quick to catch th
tial signal. In the glorified form of His ascen
ture, He is omnipresent and discernable to tho
have so far transcended the earthy and flesh
sciousness that they can see and hear on the pla
is His. To those entering into Christ mastersh
so standing on the threshold of the new age, H
"He that believeth on me, the works that I do s
do also, and greater *works* than these shall he

*I seek Thy mastery, O Christ Jesus: I seek
come so Christed in my mind, so spiritually a
seeing and hearing that I may be ever conscious
presence leading me into the realm in which Tho
dwell. I seek to be ever conscious of Thy powe
taining each step I take in unfoldment of Thy li
in me.*

*I would become as a little child, selfless, un
trusting, that of Thee I may be taught the way
vine mastery. I would be conscious of onenes
Thee, as thou art conscious of oneness with G
would that my faith may be strong, my vision
fast; that this consciousness may ever increase
until, worthy, I come into my divine heritage as
of God. Then do I know that signs of this sonshi
accompany me, even the Christ works of imm
and I shall accomplish them to the glory of G
for the good of the race in its ongoing toward
mastership.*

EDITOR'S NOTE—This is the last of a series of six art
Frances W. Foulks.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

Lesson 5, February 3, 1935.

Unity Subject—*Affirmations Restore Faith.*

International Subject—*Peter's Restoration.*
—John 21:11-19.

1. Simon Peter therefore went up, and drew the net
nd, full of great fishes, a hundred and fifty and three:
for all there were so many, the net was not rent.
2. Jesus saith unto them, Come *and* break your fast.
none of the disciples durst inquire of him, Who art
? knowing that it was the Lord.
3. Jesus cometh, and taketh the bread, and giveth them,
the fish likewise.
4. This is now the third time that Jesus was mani-
ed to the disciples, after that he was risen from the dead.
5. So when they had broken their fast, Jesus saith
imon Peter, Simon, *son* of John, lovest thou me more
these? He saith unto him, Yea, Lord; thou knowest
I love thee. He saith unto him, Feed my lambs.
6. He saith to him again a second time, Simon, *son*
ohn, lovest thou me? He saith unto him, Yea, Lord;
knowest that I love thee. He saith unto him, Tend my
p.
7. He saith unto him the third time, Simon, *son* of
, lovest thou me? Peter was grieved because he said
him the third time, Lovest thou me? And he said unto

him, Lord, thou knowest all things; thou knowest that
thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou
young, thou girdedest thyself, and walkedest whithe
wouldest: but when thou shalt be old, thou shalt s
forth thy hands, and another shall gird thee, and carr
whither thou wouldest not.

19. Now this he spake, signifying by what mann
death he should glorify God. And when he had spoke
he saith unto him, Follow me.

GOLDEN TEXT—*Lord, thou knowest all things;*
knowest that I love thee.—John 21:17c.

SILENT PRAYER—*My love of what is good cast.*
all fear of condemnation.

Religion is the affirmative way of living. He w
faith is firmly fixed in God goes forward boldly
confidently to His appointed work without thoug
fear. Fear is faith in evil, counteracted only slig
by faint hope of good. Man has given way to
so long that this negative way of living has bec
instinctive with him. His courage is latent, his cow
ice manifest, but the latter is not a real part of

There is only one sure cure for fear and th
active love. "Perfect love casteth out fear." Th
fore the affirmation of love is necessary to faith
displaces fear and puts courage in its stead. P
had denied Jesus Christ three times through
Through the affirmation of love three times repe
the cramping effect of this denial was nullified.

Eating is one form of affirmation, the approp
ing of substance in physical form, which is the de
form known to us. This physical appropriation
resents in symbolic form the taking to ourselve
spiritual substance and the appropriation of the
life, which is Spirit. "Jesus cometh, and taketh
bread, and giveth them, and the fish likewise."
represent fecundity or increase, and Jesus' giving
to His disciples typifies to them the infinite life.

ith is built up and strengthened by affirmations. ; have power, especially words that express . Every one has noted the change that takes in one who is fearful and inclined to be uncertain course he should follow when he talks over his na with a friend whose viewpoint is constructive. riend speaks words of cheer, understanding, and ragement, and the fearful one comes forth from erview another man. He has undergone a change nd, and from doubt and confusion of thought he come sure of himself. He is able to take a fresh n his affairs and to go on again.

ut building up our faith is not a matter simply king ourselves into believing in God. So-called fulfillment" has no place here. The spoken word portant, but it is not the sole factor in the prob- The abiding in a confident frame of mind is the thing. Words spoken without a background of ction are so much wasted breath. When we feel lves slipping into a negative attitude, we should e take ourselves in hand and declare our oneness infinite power and divine love. The statement "I he Lord because he hath heard the voice of my ications" is a good one if, while making it, we e that our every word is potent to build up or to lown the framework of our happiness.

is forever true that "the shields of the earth g unto God." Faith is such a shield. It is a e quality, but it is of the earth in the sense that se it in all our everyday dealings. Without con- e, which is another term for faith, business con- ns become chaotic and commerce comes at a stand- In a depression the collective faith of the people evil rather than in good, and fear of the future of consequences deadens all initiative and neu- es all effort. There must be faith among men e prosperity can become apparent. To gain faith on in days of testing we need stout words of as- ce to awaken us to the reality of divine love.

The spiritual import of Peter's repeated a
tions of love, as given in this lesson, is that
fastness of faith is developed through love.
wavered in his faith many times because he w
established in love. Jesus had him affirm lov
times; that is, in spirit, soul, and body. Then
prepared to serve—"Feed my sheep." Sheep, th
harmless and innocent of animals, represent th
ural life that flows into man's consciousness
Spirit. It is pure, innocent, guileless, and wh
open our mind to a realization of this Spirit l
are empowered to feed and tend the sheep. Th
of our thought should be given not to external
and interests, but to these inner spiritual
"Work not for the food which perisheth, but f
food which abideth unto eternal life, which th
of man shall give unto you." We need to pu
faith in spiritual forces, knowing that these alo
dure. The greatest of these forces is love.

Love is the greatest thing in the world b
it is the most vital, active power. He who ha
the stir of divine love in his heart is no luke
adherent of faith, but must do something to prov
self. Peter had to be up and doing. He would
built three tabernacles on the mount of transfigur
Peter alone of the twelve recognized the Chris
Son of the living God, in Jesus. Peter loved
and love quickened his perceptions. Even an a
that is loved and shown much attention develops
ened intelligence and responds with endearing
to the affection it receives. How much greater
influence of love upon man.

After faith is established in love it shows no fu
sign of vacillation. Peter stood fast after his
affirmations, although his temptations to yield t
were doubtless as frequent as before. In a subse
lesson we shall see how bold he was in accounti
the healing of the lame man at the door of the t
that was called Beautiful, and that too in face of th

e priests, the captain of the temple, and the Sad-
s—the same sort of gathering, doubtless, before
ı Peter had not long before been so terrified as
ny his Lord. Love gives a unified consciousness
either knows no fear or discounts it.
ı John 21:18 Jesus explains what He meant by
questioning. Faith (Peter), when it first begins
aken to the Christ ideal, sees the unlimited possi-
es that are presented in the new life; it realizes
it can bring into manifestation anything that it
desire. In its more mature state it realizes the
ssity for rendering service in a universal sense. The
g up of self, with the consequent activity from a
ersal standpoint, is the death whereby we are to
fy God.

QUESTIONS

. Define the one sure cure for fear.
. Explain why the affirmation of love is necessary.
. Interpret: "Jesus cometh, and taketh the bread,
giveth them, and the fish likewise."
. Can we talk ourselves into firmer faith?
. Give the spiritual import of Peter's repeated
nations of love.
. What do sheep represent, and why is faith able
ed and tend them?

CLASSBOOK LIBRARY PACIFIC SCHOOL RELIGION

LESSON 6, FEBRUARY 10, 1935.

Unity Subject—*Faith Ushers in the Christ Consciousness.*

rnational Subject—*Peter Preaches at Pentecost.*
—Acts 2:22-28, 36-41.

2. Ye men of Israel, hear these words: Jesus of Naza-
a man approved of God unto you by mighty works and
lers and signs which God did by him in the midst of
even as ye yourselves know;
3. Him, being delivered up by the determinate counsel
foreknowledge of God, ye by the hand of lawless men
rucify and slay:

24. Whom God raised up, having loosed the pa
death: because it was not possible that he should be
of it.

25. For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be
26. Therefore my heart was glad, and my tongue re
Moreover my flesh also shall dwell in hope:
27. Because thou wilt not leave my soul unto Hades
Neither wilt thou give thy Holy One to see corr
28. Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy c
nance.

36. Let all the house of Israel therefore know ass
that God hath made him both Lord and Christ, this
whom ye crucified.

37. Now when they heard *this*, they were pricked ir
heart, and said unto Peter and the rest of the apostles,
ren, what shall we do?

38. And Peter *said* unto them, Repent ye, and b
tized every one of you in the name of Jesus Christ
the remission of your sins; and ye shall receive the g
the Holy Spirit.

39. For to you is the promise, and to your childre
to all that are afar off, *even* as many as the Lord ou
shall call unto him.

40. And with many other words he testified, an
horted them, saying, Save yourselves from this cr
generation.

41. They then that received his word were bap
and there were added *unto them* in that day about
thousand souls.

GOLDEN TEXT—*And Peter said unto them, R
ye, and be baptized every one of you in the na
Jesus Christ unto the remission of your sins; a
shall receive the gift of the Holy Spirit.*—Acts 2

SILENT PRAYER—*By putting my faith in the hi
Truth that I know and resting upon that faith I
lish myself in the Christ consciousness.*

In its highest significance Israel symbolizes

consciousness. "Men of Israel" therefore is a indicating the evolution of the race from sense piritual expression. It is as though Peter had "Ye men destined to know yourselves as spiritual s, let me explain how I know this to be true. of Nazareth, the perfect expression of the divine although put to death, yet overcame this limita- through the power of His faith in spiritual truth rose again, thus becoming both Lord and Christ, naster of all powers, both latent and manifest." n individual evolution faith is placed first in one then in another, as understanding develops and conception of Being enlarges. The child mind is ulous, believing whatever is told it. As the child s it questions, the mind reaching out in an effort rasp more of truth. In normal development grows also, and the ideas on which it rests are rged correspondingly. At maturity the faith of the should be the very substance of character and eynote of thought. But only with the ushering in piritual consciousness does man's faith assume a of authority and direct all his thoughts. When takes place "the day of Pentecost" comes.

This day of Pentecost signifies an assembling of spiritual powers for the purpose of harvesting the fruits of Spirit, denoting a dedicating of these es of Spirit to service in the vineyard of God.

Spirit always becomes manifest according to the sure of our faith and trust. When our people ughts) are gathered together in the upper cham- (a place of high spiritual understanding) and are ed in thought and purpose (prayer), the way of Lord is made straight; we receive the gift of gifts e baptism of the Holy Spirit.

Nothing in life is more beautiful than the trans- nation of faith from a weak, fearful quality to a ageous conviction that leads all the other activi- of the man. Such a transformation is pictured ne change that took place in Peter during the in-

terval between the crucifixion and Pentecost. H
coward he became a courageous leader, making
to his listeners the Christ way of redemption.

Peter, typifying faith become spiritual under
ing, is the sure foundation upon which the
church is based. The true church of Christ is the
brotherhood that Jesus Christ established in Spir
is not made of creeds and forms, nor is it con
in walls but its place is the heart of man.

The Greek word translated "repent" (vers
means, in the original, "change your mind." Wh
change our thoughts for better thoughts, we are
for the next step, which is baptism—denial
or error thoughts. This includes more than a r
tion to be good and to believe in Jesus as Savior.
word sin covers a multitude of wrong and ign
ways of thinking and acting. Sickness is the res
sin. It is a sin even to think sickness possible.

A cleansing of the mind from error thought
beliefs must precede the descent of Truth into the
Baptism is symbolical of that cleansing. Whe
form a true conception of our relation as spiritu
ings to God, the old state of thought is easily diss
and washed away by baptism or denial. Then
the mind come ideas direct from the fountainhead
we see everything in a new light.

But before we can see everything in a new
we must learn to live mentally on the plane o
highest conception of Truth; and not mentally
for our conduct must tally with our thought life.
faith must be carried out in our daily life throug
power of conviction and aspiration. "Let all the
of Israel therefore know assuredly." The entire
sciousness must be permeated with faith. Tho
whom faith forms no active part of the daily life
themselves out of spiritual consciousness by this
act of dividing the real from the apparent. "Wi
faith it is impossible to be well-pleasing *unto*

"Heaven is not reached at a single bound;

But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

ladder by which we rise is faith, and it is built heart by the determined purpose to reach and last the highest conception of Truth that we can late. "He that cometh to God must believe that and *that* he is a rewarder of them that seek him." When this depth of conviction is reached ntire life begins to show the influence of this y power. "For to you is the promise, and to your en, and to all that are afar off, *even* as many as ord our God shall call unto him." Not only the ous side of the inner life is developed into beauty trength of character; the secular side likewise rs into new growth.

he old notion that God calls certain chosen ones m, that these form the "elect," and that all others oomed to be lost has passed away in the light clearer understanding. We now have faith that calls all who have strength of will and understing to hold fast to their faith in the highest they know of themselves, and to use that Truth eir daily life. Thus they save themselves from rooked generation that vacillates first towards the ual, then towards the sense side of expression, veak in faith to hold a straight course. Those hold true to the things of Spirit add to themselves less blessings, for God gives not the Spirit by ure. He that enters spiritual consciousness es the bounds of the infinite, and knows its riches exhaustless. "There were added *unto them* in day about three thousand souls."

QUESTIONS

Explain: "Ye men of Israel," used in this lesson.

What is meant by the coming of the day of ecost?

To what extent does Spirit always make itself fest?

4. Define the words "repent" and "baptis

LESSON 7, FEBRUARY 17, 1935.

Unity Subject—*The Christ Standard.*

International Subject—*Peter Teaches Good C ship* (Temperance Lesson).—I Peter 2:11-17;

11. Beloved, I beseech you as sojourners and p to abstain from fleshly lusts, which war against th
12. Having your behavior seemly among the G that, wherein they speak against you as evil-doer may by your good works, which they behold, glori in the day of visitation.
13. Be subject to every ordinance of man for the sake: whether to the king, as supreme;
14. Or unto governors, as sent by him for vengea evil-doers and for praise to them that do well.
15. For so is the will of God, that by well-do should put to silence the ignorance of foolish men:
16. As free, and not using your freedom for a cl wickedness, but as bondservants of God.
17. Honor all men. Love the brotherhood. Fea Honor the king.

1. Forasmuch then as Christ suffered in the flesh ye yourselves also with the same mind; for he tha suffered in the flesh hath ceased from sin;
2. That ye no longer should live the rest of you in the flesh to the lusts of men, but to the will of God
3. For the time past may suffice to have wroug desire of the Gentiles, and to have walked in lasciviou lusts, winebibbings, revellings, carousings, and abom idolatries:
4. Wherein they think it strange that ye run no *them* into the same excess of riot, speaking evil of *yo*
5. Who shall give account to him that is ready to the living and the dead.

GOLDEN TEXT—*Love worketh no ill to his neig love therefore is the fulfilment of the law.*—Rom.

SILENT PRAYER—*Through faith I turn all m*

towards that which is divine and center my that which is perfect.

may question what faith has to do with temper- nd good citizenship, but a moment's considera- ows that it is essential to both. If we take the ve side of the question only, we can see that no ho lacks the stability of character that faith can be either a temperate man or a good citizen. ruly good citizen is one who is temperate in all and law-abiding. It is not hard to obey civil when one has become a law unto oneself, when s become truly obedient to the inner law of one's and has gained dominion over oneself through ndwelling Christ. The most highly accomplished is the one that really knows the Jesus Christ , and lives according to his knowledge. Such has due respect for God as well as for all law.

e call of the flesh is insistent, and he who con- must do so through denying the claim of the to first place in his life and through remain- ue to his love of what is better than mere self, y the things of the Spirit. Through love and y we learn to know what in our life belongs to nd what to man, and we gladly recognize our nsibility to them both. "Render therefore unto the things that are Cæsar's; and unto God the that are God's."

mperance in a broad, true sense includes more the overcoming of false appetite in eating and ng. It includes also the necessary lifting up and oming of one's inner, seemingly erroneous nts, emotions, and desires, as well as one's outer and acts, that all may conform to the Christ ard of Truth. That all the thoughts and activities e's life may be adjusted in divine order, a fine mination in one's understanding must be quick- n consciousness and used daily. There must be cation of the entire life to the Christ.

When one's first thought always is to be ri
just and to maintain a perfectly balanced ju
according to the inner law, one naturally obe
the written and the unwritten law of the coun
community in which one lives. Such a perso
himself immune to unworthy considerations tha
lead him to disregard the law of the land. He i
the Christ standard finds expression as the
his own being keeps that greatest of all laws,
of love, which works no ill to one's neighbor but
works for the highest good of all concerned. Ch
citizenship is no mere negative observance of ma
laws, no simply being law-abiding. It is a contr
to the national or community standard a still
standard, namely the Christ ideal of perfection
forth in what the citizen is in his own character
as in what he does to perfect his environment.

Man redeems himself from the bondage of
by calling into action the higher powers of th
"Let every soul be in subjection to the higher po
if all would be saved from ignorance. The dru
is submerged in sense and is asleep to his high
ture. He can be awakened to righteousness
other's calling to him in silent prayer, "Put ye
Lord Jesus Christ, and make not provision f
flesh, to *fulfill* the lusts *thereof*." If he earnes
sires to be free from his slavery, he can reali
freedom through the power of prayer, especi
some one else reënforces his efforts by uniting
him in realizing his dominion over himself.

Let there be a clear understanding that
spiritual and that in Truth he has power to
his every emotion, function, and appetite. Let
and weakness be forgiven and all condemnation
for be mentally denied by everybody interested
case, and a unanimous thought of the presen
power of Spirit be affirmed. Remove by denial
of the besetting sin and all condemnation of se

This simple and absolutely true way of ha

petite and error habits has healed thousands; eform the most hopeless case when it is faith- plied either by the individual for himself or help of a spiritual teacher. The main test of the izen is whether or not he is willing and able to fellow citizens in their need. The main test Christian is whether he works in the Christ relieve distress of whatever kind and to usher ingdom of peace.

se who lack the consciousness of direct com- with the Father rely in times of crisis upon d human help. "Then there touched me again the appearance of a man, and he strengthened The sons of God are in appearance men, but eir wisdom and understanding touch a brother's n the situation is eased.

s is a splendid lesson for these days. Judged earances there has never been a time when it re imperative that the Christ standard be lifted held high than now, when in certain circles usness seems out of fashion. Yet "the *powers* are ordained of God. Therefore he that re- the power, withstandeth the ordinance of God: ey that withstand shall receive to themselves nt. . . . And wouldest thou have no fear of the do that which is good, and thou shalt have from the same: for he is a minister of God for good."

r so is the will of God, that by well-doing ye put to silence the ignorance of foolish men." erve fully the statutes and ordinances of men's , man must first gain dominion over himself. story of the race is strewn with the derelicts indulgence, with those who have eaten the bread kedness and drunk the wine of violence. Self- must become both an individual and a national Only so shall we be able successfully to train ldren for their good, so that they may grow to -abiding men and women and thus escape the

hard judgments that sooner or later come in
of a disobedient and lawless spirit.

We have succeeded in casting out from our
the fear of future punishment for present cond
must put in its stead an incentive—love of
and the true—that will be as strong and imp
was the deterrent fear. This love of the g
the true we can express silently by the power of
and openly by the power of example. So shall
ness always for the Christ standard.

QUESTIONS

1. Define the good citizen.
2. What does temperance include?
3. How can the law of love be kept?
4. Outline a treatment for freedom from th
of sense.
5. Explain the part played by self-contro
redemption of an individual or a nation.

LESSON 8, FEBRUARY 24, 1935.

Unity Subject—*Health Giving.*

International Subject—*Peter Heals a Lame*
—Acts 3:1-10; 4:8-12.

1. Now Peter and John were going up into th
at the hour of prayer, *being* the ninth *hour.*
2. And a certain man that was lame from his
womb was carried, whom they laid daily at the doo
temple which is called Beautiful, to ask alms of th
entered into the temple;
3. Who seeing Peter and John about to go
temple, asked to receive an alms.
4. And Peter, fastening his eyes upon him, wi
said, Look on us.
5. And he gave heed unto them, expecting to
something from them.
6. But Peter said, Silver and gold have I none;
I have, that give I thee. In the name of Jesus C
Nazareth, walk.

d he took him by the right hand, and raised him immediately his feet and his ankle-bones received

d leaping up, he stood, and began to walk; and he ith them into the temple, walking, and leaping, and God.

d all the people saw him walking and praising God: nd they took knowledge of him, that it was he that lms at the Beautiful Gate of the temple; and they d with wonder and amazement at that which had unto him.

ıen Peter, filled with the Holy Spirit, said unto rulers of the people, and elders,

we this day are examined concerning a good deed n impotent man, by what means this man is made

Be it known unto you all, and to all the people of at in the name of Jesus Christ of Nazareth, whom ied, whom God raised from the dead, *even* in him man stand here before you whole.

He is the stone which was set at nought of you the which was made the head of the corner.

And in none other is there salvation: for neither any other name under heaven, that is given among erein we must be saved.

DEN TEXT—*But Peter said, Silver and gold one; but what I have, that give I thee.*—Acts

NT PRAYER—*I give power to my thought by the Christ life to keep me whole.*

"door of the temple which is called Beautiful" es spiritual understanding.

up your heads, O ye gates;

be ye lifted up, ye everlasting doors:

the King of glory will come in."

utiful door opens to praise and prayer. Among ve faculties of the mind, as typified by the ons of Jacob, praise is Judah. When he was eah said, "This time will I praise Jehovah."

In our lesson for today we read that Peter
went "up into the temple at the hour of pr

Understanding of the inner life cannot
without prayer and praise. These two ave
direct to the gate that is called Beautiful. All
become spiritually enlightened have been
their devotions. Jesus Christ spent whole
prayer, and when He did a great work or e
a notable truth, He seemed to ask and thank t
in almost the same breath.

The man lame from birth, who lay at t
door called Beautiful, typifies one who has no
his spiritual strength (the sustaining influenc
itual ideas) through the living Christ. His un
ing needs to be quickened that he may re
strength that he wishes to demonstrate.

John signifies love, Peter faith. A perso
conscious in some degree of having these two
yet fail to fulfill the law. This is because h
out into the world for that which is within hi
is no dodging the question of spiritual healin
one must know that the power of the Christ
him up resides within himself, and that he
himself health by calling forth this power.

People expect God to give them somethin
heaven, as if He were entirely outside them
far away. Yet faith and love are the avenues
"Look on us." Faith is Spirit and is always
hand; love is the very substance of your bein
upon these qualities in yourself with a discer
Concentrate your thought upon these essentia
spiritual man, and they will give you
substance. "What I have, that give
Faith gives you steadfastness, and "he
stedfast in righteousness *shall attain* un
which embraces health. Love also gives stayi
for "love never faileth," and neither can h
for him who is conscious of the love of God w
within him and going out to all mankind. Al

disappears from him who seeks to express that
s perfect as the Father is perfect.

n one who has not learned to affirm his spir-
ength through the Christ masters the lesson of
d love and their health-giving influence becomes
t in his life, he begins at once to praise God,
g in his newly discovered power to help him-
oy has a tonic effect upon both mind and body.
faculties work together to express health.

ıave faith in the name of Jesus Christ is to be-
our power to express perfect life, for He is
ıy, and the truth, and the life." The true way
ive ourselves health by thinking health-giving
s as well as by being temperate in eating and
g and by controlling the emotions.

ıan's acts are associated with his name. "And
h in his name hath his name made this man
" "Be it known unto you all . . . that in the
f Jesus Christ of Nazareth . . . *even* in him doth
n stand here before you whole." One who does
eeds inspires others at the thought of him to do
e. The one whose faith takes hold of invisible
ıce and brings it into manifestation in a manner
en call miraculous leads others to cultivate such
Since Jesus Christ healed the sick, metaphysi-
eek to follow in His steps and to do what He
ed His followers they should be enabled to do.
ting faith in our power to manifest unbroken
we give our love to that which insures health;
lf-control in all things, the centering of our
t in the divine source of life, and taking thought
ers, which does away with the tendency to be-
elf-centered and subject to negative influences.
our work of demonstrating health we should say
silently, "I am strong in the Lord and in the
of his might." We ourselves furnish the food on
our mind feeds, and we must see to it that it is
e bread of life, nourishing and wholesome.

think of ourselves as spiritual beings removes all

fear of disease and makes us more completely
than does a "shot" of serum. The mind nee
lating with the idea of health, and when this is
blood becomes pure and the body remains unto
contagion, germs, or infection. Health is mo
tious than disease, for the life spirit permea
universe is so potent and its tendency to re
health any so-called diseased condition is so u
that it is recognized as a law of nature and t
mal" thing. Physicians admit that of those wh
ill more than ninety per cent would get well
medical aid. The Spirit of life heals them
action is not obstructed by fear or nullified by
the supposed power of some disease.

Much faith is today placed in medical scie
gery, and allied branches of human effort, and
name great results are claimed. Nevertheless,
wholeness, now as in the days of Peter and Joh
only through the keeping of the inner law. Our
ity is the I AM, and when we choose to iden
selves with the Christ life and say, *"I am now
fect health,"* we know that our word must b
flesh, and our claim be manifested in the perfecti
with the eye of the mind and heart. Since we a
of God, we know that our true nature is div
that we are whole in mind, soul, and body. "
hath the Son hath the life."

QUESTIONS

1. Define the door that is "called Beautif
show how it is opened.

2. Are prayer and praise essential to und
ing of the inner life?

3. What does the lame man typify? Wh
Peter represent? John?

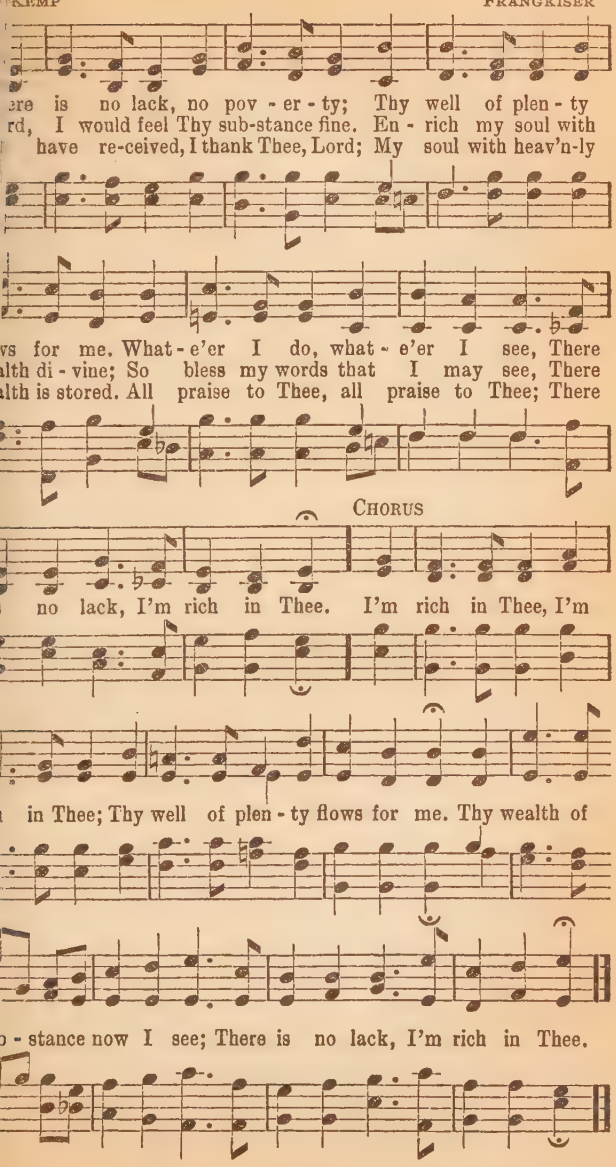
4. What do we gain through the cultiva
faith and love?

5. Name some health-giving thoughts that
ful in realizing perfect wholeness.

I'M RICH IN THEE

by
KEMP

Music by
FRANGKISER


ere is no lack, no pov - er - ty; Thy well of plen - ty
rd, I would feel Thy sub-stance fine. En - rich my soul with
have re-ceived, I thank Thee, Lord; My soul with heav'n-ly
vs for me. What - e'er I do, what - e'er I see, There
lth di - vine; So bless my words that I may see, There
lth is stored. All praise to Thee, all praise to Thee; There
CHORUS
no lack, I'm rich in Thee. I'm rich in Thee, I'm
in Thee; Thy well of plen - ty flows for me. Thy wealth of
- stance now I see; There is no lack, I'm rich in Thee.

FORGIVENESS

Forgiveness is also an aid to cor
tration. Forgiveness is a form of re
tion, just as "holding a grudge" is a
of tension. We cannot afford to be
forgiving either of ourselves or other
such a condition of mind causes con
tion and a disturbance of the mental en
which complicates rather than solves
problems. We must forgive ourselves
others alike, of the retribution of mate
law, if we would fulfill that law in
Christ law. Mentally to hold oursel
under the law of cause and effect, wher
we must be "punished" for our mistak
automatically reproduces that result
terially. We are punished not for
shortcomings, but by them. The real p
pose of the law of cause and effect is t
we shall learn the law of Spirit. Wh
we learn the application of that law to
situation of our experience, we
thereby freed from the lesser law; not
destroying the material law, but by
filling it with the spiritual law. Ch
said that He came not to destroy the
laws of Moses (material law) but to
fill them (with the law of Spirit).—*Ern
C. Wilson; The Sunlit Way.*

SILENT UNITY

"Be still, and know that I am God"

ıt, the radiant light within me, quick-
ens, inspires, and directs me.

Society of Silent Unity, founded more than thirty-
ırs ago, is the healing department of Unity School,
ring, without seeing them, to those who need help.

purpose is to aid through prayer all persons who,
faith in the power of God, ask for help.

temporal needs are met by the freewill offerings of
o whom we minister. "Give, and it shall be given
ou; good measure, pressed down, shaken together,
g over."

Silent Unity group numbers some ninety consecrated
s who are devoting their lives to God's work for
ity. They are proving daily that physical, financial,
and spiritual difficulties can be overcome by right-
ayer. Even though everything else may have failed,
l pray *with* you, for we have faith that "with God all
are possible."

pray *with* you and also instruct you how to pray
Father in secret in order that you may help yourself.
Unity is praying always, and your coöperation in
is of mutual benefit. Do not hesitate to write to us
p because your problem is personal. All correspond-
confidential.

e your full name and address. Address your re-
o

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperi

Substance and life are the bas
ments of all forms. According to G
"Jehovah God formed man of the d
the ground, and breathed into his n
the breath of life." The natural man
his career in a substance and life cons
ness. The union of substance and lif
organism produces sensation. Sensa
a joy giver and a joy stealer. Superh
wisdom is needed to guide one who inc
in the pleasures of sensation. The
riage of substance and life makes the
of life. Those who cultivate the thrill
out restraint go on from thrill to thril
pleasure is the whole object of exis
Excess of material pleasures is alway
lowed by depression. "Vanity of va
saith the Preacher; all is vanity."

Under the pressure of the serpent
sation) the primitive and unwise Adam
consumes the substance and life of
ganism. His pleasures he calls good a
pains evil. Man thus eats of the tree
knowledge of good and evil every da
he listens to the subtle serpent and ig
the inspiration of wisdom, Jehovah

But one who seeks divine guidance
that he does has revealed to him the
right relation between substance an

:strains sensation and directs it into
ructive channels. In this way man is
·ed to the kingdom, the Garden of
from which his disobedience excluded
In this garden of God are rivers of
lowing life and substance, four great
ms, in which man can daily baptize
soul and body.

:sus disciplined Satan the serpent by
ıg him where he belongs, in the rear.
thee hence, Satan." Most men are
ınts of Satan and blindly do his bid-

Vhen we begin through the power of
: to master sensation there is for a time
lly a battle between the higher and
· forces. "The flesh lusteth against the
, and the Spirit against the flesh." But
pirit always wins if man takes a firm
l for the mastery in Christ.

is through man's recognition of spir-
substance and spiritual life that he co-
tes with the Christ mind in rebuilding
ody. This ultimates in regeneration,
ew birth, which is the supreme goal of
ın endeavor. All Unity people should
in our Healing Thought.

n inexhaustible mind substance and
available at all times and in all places
ose who lay hold of it in consciousness.
of the simplest, most direct, and short-

est statements of the law was giv
Jesus when He said, "Whosoev
shall not doubt in his heart, but shall
that what he saith cometh to pass; h
have it." Faith is stabilized by under
ing. When we know that certain con
exist and that we have been provide
the beginning with the mind to lay h
them, it is easy to put the law into
through thought and word. Shake
said:

"There is a tide in the affairs of men
Which, taken at the flood, leads
fortune."

That flood tide awaits us all in the c
ether, the paradise of God. Let us be
mind in proclaiming our Prosperity Th

HEALING THOUGHT

Infinite, omnipresent substance a
life are now renewing and rebuil
ing God's temple, my body.

PROSPERITY THOUGHT

I rejoice in the bounty of God no
giving me strength in my mind a
supply in my affairs.

USE FROM FEBRUARY 20 TO MARCH 19

RAYERS ANSWERED

following testimonials come from persons who *been healed by the power of Spirit. These* *monials are expressions of the writer's gratitude* *od for His wonderful love. Many of the writers* *owledge also the helpful ministry of Silent* *ty. Those who wish to gain inspiration from* *e one whom God has healed may write, in care* *he Unity School editorial department, to givers* *hese testimonials. Each letter must give the* *ials and address of the person to whom it is to* *orwarded; also the name and date of the peri-* *odical in which the testimonial appeared*

I Will Come and Heal

E FIND INCLOSED a love offering for my friend — T——. I know you will rejoice that her leg heal while my letter was on its way to you. e is able to do her own work. Isn't that won- All glory to God for this demonstration of His love. I am very grateful for your help.—*Mrs. Washington, D. C.*

RITING YOU in great thankfulness for the heal- B——'s mouth. Every trace of inflammation ppeared and the enlarged glands in his throat ne back to normal for the first time since last Ve all rejoice at this beautiful demonstration, nk you and bless you for your help.—*Mrs. W. Laurel, Mont.*

TIME AGO I wrote for prayers at the request of vife who apparently had a felon on her thumb. e than a week she had been in great pain. Dur- time she had consulted a physician who told the condition of her thumb was grave, as had already begun to disintegrate.

We had scarcely posted our letter to Unity pain practically disappeared and in a short felon entirely disappeared. Today the thumb and perfect, and no part of the bone is mis are both very grateful that the Spirit of truth vailed.—*F. D. S., Barbourville, Ky.*

I AM WRITING YOU of the wonderful healin son, who is in the Navy. Early in the spring that he was in need of help. I read and p him, one quotation coming especially to mind *faith in God to open ways where to human se is no way.*" Then I placed my son lovingly hands. Two days later a letter came telling our boy was in a naval hospital awaiting an o In perfect trust I continued my work for him in touch with Silent Unity. The fleet was due for Panama early in April, and the letter from said that the doctor told him he would have t bed for three weeks after the operation and would miss the cruise. So I wrote the boy to God and all would be well.

On April 5 I received a special delivery let the good news that there would be no opera that our son was leaving with his ship the first April. The doctors could find nothing wrong w and he was discharged from the hospital.

I am more grateful than I can say. What a ful privilege to be able to study the Unity teach is a privilege that I am most thankful for.—*M C., Detroit, Mich.*

LAST MONTH I WROTE you asking that you p me to overcome fear and nervousness. I a indeed to report that our prayers have been a It has been a thrilling and joyous demonstr thank you sincerely, and may you be blessed thing that you do.—*J. L., Spokane, Wash.*

I AM INCLOSING a love offering with my de tude. My hearing is restored, and I am fee

od the praise, and I thank you for your loving
. C., *Broad Top, Pa.*

O LONGER SUNK in the depths of despair. Doc-
wanted to operate on me for fibroid tumor;
gall-bladder trouble. But one operation years
le me decide that there would be no more in my
m free from both ailments now, and I have had
meditate and "reorganize" and pray for things
never had time for before. My attitude has
, and I am happier since I know of God's bless-
E. P. J., Spokane, Wash.

Filled with Plenty

WRITING YOU for help in securing a position
ve had three offers. I just can't put into words
gratitude I feel. Your prayers have helped me
ch. Unity teachings have brought many bless-
o my life. I am inclosing a love offering with
ere thanks.—*V. R., Berkeley, Calif.*

AL WEEKS AGO I wrote you for prayers for our
sperity. It seems incredible that just a few
ould make so much difference in all our affairs.
ably we are getting back on our feet, and busi-
looking up. We are very grateful to Silent Unity
help.—*M. B., Cleveland, Ohio.*

ITH THE DEEPEST joy and gratitude that I write
of the sale of my home. I cannot begin to tell
v grateful I am for your help. I am inclosing
offering with my blessing on your great work.
, *Cleveland, Ohio.*

H A HEART FILLED with gratitude I send you this
ve offering, for my husband has secured a splen-
sition. Through two years of unemployment
the Bible and Unity literature has kept me
nd unafraid. The effect on my husband has been
able, for he claimed that no one without "pull"

could get any work. Then this position ca
pectedly and with a salary beyond his exp
When I asked him to thank God for this demo
he was more than willing. Thank you agai
blessed good that has come to us through you
—*A. B., Milwaukee, Wis.*

THANK YOU FOR your prayers for our prosp
have been able to demonstrate in a gener
ner for our immediate needs, which had seem
desperate. As I become a better student of T
faith becomes stronger and steadier. Please a
thanks and this love offering in gratitude for y
—*Mrs. B. J. P., Katonah, N. Y.*

He Shall Have Abundance

TWO DAYS AFTER I began using the prosperi
drill I was rewarded with a teaching posit
private school. My gratitude for your help
operation is boundless and as deep as the sea.—
Covina, Calif.

DURING THE PAST seven weeks I used the pr
bank drill faithfully, and I want to exp
gratitude for the many blessings that have com
I have had an unsolicited increase in salary, an
been greatly uplifted in spirit and strengthe
faith.—*J. S., Hillsboro, Oreg.*

MY PROSPERITY BANK DRILL has helped me
come fear of lack, and we have been able
all our debts when due.—*Mrs. I. F. I., Mt. C
Mich.*

I WANT TO THANK and bless Unity for the man
ings that have been mine since I have bee
the prosperity bank drill. My business has in
materially, and I attribute this to your prayers
operation. With your help and the spirit of
tianity that we endeavor to use in our daily co

our business cannot fail to expand materially. d's richest blessings be yours.—*E. R. S., Long Calif.*

I BEGAN USING the prosperity bank drill every- g has been brighter, and I know that your and coöperation are responsible. Silent Unity ed me over many a rough place, and I am deeply .—*Mrs. A. D. S., Livingston, Mont.*

Search the Scriptures

MUCH APPRECIATED letter has been read and ead. Thank you for its encouraging message. appy to say that I have thoroughly enjoyed g *Lessons in Truth* with you. Your splendid anding and ever willing inspiration have been elp to me, for which I find no words that quite my gratitude. I realize that in the degree that est meekness and obedience to Divine Mind I guided toward further light, Truth, and per- It is a great consolation to know that God is accessible to me; I am sure it is up to me to y heritage and live the life. Charles Fillmore's *ristian Healing*, which I have faithfully studied, n a deep source of help and inspiration. Again you for the many ways in which you have possible for me to gain greater understanding n.—*W. H. C., Alhambra, Calif.*

My Help Cometh from Jehovah

LITERATURE brings peace and joy to my heart, I cannot get along without it. God bless you is wonderful work you are doing for humanity. *M. J. M., San Diego, Calif.*

ECEIVED our *Metaphysical Bible Dictionary* a ek ago. It is a wonderful book and we know will be a great help and inspiration to us in our Bible. We have a great deal to learn and

we thank God every day for the knowledge teaching has brought to us.—*Mr. and M Kaukauna, Wis.*

RECENTLY WE subscribed to *Wee Wisdom* friend. Reading this magazine has great change in this little girl. She has n proved physically, but she passed with high her class this spring.—*Mr. and Mrs. L. H. Wash.*

Come . . . Hearken unto Me

A MONTH AGO I asked for your prayers th be guided into the work that was best fo that my financial condition might be imp short time after I had mailed the letter a cern took me into its employ at a modest s with the promise of a raise the first of the this came about without the slightest solicitat part, and I am firmly convinced that it wa prayer that the position came to me. The wo that my health will improve also. I am givi the praise, and I am deeply indebted to you help. You are a wonderful inspiration to m *St. Petersburg, Fla.*

I AM VERY, VERY grateful for the Unity They have guided me into a life of peace piness. God bless you!—*N. B., Iowa City,*

Love One Another

THE CHANGE IN MY HOME this past month so vast that I hardly know what to say happy. I am very grateful for your wond Things are working out more harmoniously have ever done before, and God has shown m answer to my prayer has been to learn to t I am almost overwhelmed at the rapid pro

made. I thank you and bless you for your for me and mine.—*L. S., Los Angeles, Calif.*

WRITTEN YOU several times for your help and y time our prayers were answered and good to my life. Your teachings have meant much my life is filled with harmony and peace and and I am very happy. Thank you for your , and God bless you in your beautiful work.—*N. Columbus, Ohio.*

He Is My Refuge

ARE ENJOYING an abundance of peace, health, and osperity these days, and we know it is all due to dy and advancement in Truth. We greatly en- *ssons in Truth* and read it often.—*P. S., May- ll.*

GOD BLESS EACH WORKER at Unity. I enjoy e wonderful letters that you send to me. My as improved, and today I start work in a lovely sition that came to me through your help and . Your prayers are as water to a thirsty land, am very grateful for your help.—*I. L., Brink- Ohio.*

Unto Us a Child

NCLOSING a love offering for your help at the of the birth of my baby. Words are utterly ate to express what you did for me at that time. rtain that you saved my life and reason, and y would not be here now but for you. She is ct specimen of babyhood, never having had a ment. I am more than grateful for it all.—*Mrs. ., Kokomo, Ind.*

THING IN CONNECTION with the birth of my y girl worked out beautifully for me, and I am th gratitude to you for your help. Really my

happiness and appreciation knows no bounds. you, and God bless you.—*G. C., New York C*

Father, I Thank Thee

I OWE EVERYTHING I have to God, and I have Him through the Unity teachings. I do n what I should do at times if it were not for U hope that I shall never see the time when you ings will not be a large part of my life. God b —*W. C., Spokane, Wash.*

I AM VERY GRATEFUL for the new outlook on Unity has given me. Life has taken on meaning and interest, and my gratitude is p and earnest. I thank you for your help, and m bless you in your great work.—*A. H., Los Calif.*

I HAVE BENEFITED very much from your help ways brings me closer to God and teaches to live courageously, and it gives me patience.— *Long Beach, Calif.*

Give unto the Lord

SINCE BEGINNING to tithe I have demonstrat many difficult problems, mostly financial. filled with fear. I see now that I took the wron and I feel both happy and free. I could writ initely of the joy and gladness that fills my he I am grateful to you for your teachings.—*M. lows, Calif.*

I AM INCLOSING my tithe. I have blessed i thank God and bless you for your spiritua bringing about better success in my work. I that my trust in divine guidance and your h bring about even greater results in the futur deeply grateful to God and to Unity for this stration.—*B. E., Kansas City, Mo.*

Help From SILENT UNITY

se are extracts from letters that Silent Unity written to those who have asked our help in finding and obeying the divine law of life

nd has requested that I ask you about daydreaming. it has come upon her as the result of her great de- a home and happy married life. How can she over- is habit, which may grow into an obsession?—*Ex- m a letter answered by Silent Unity.*

r friend evidently needs a better understanding principle that she can apply, in a practical way, g her highest good into manifestation.

first step should be that of directing her atten- the all-providing Mind, which she can contact prayer. "We have the mind of Christ." This ing Christ mind will inspire her with a desire h ideals, and these ideals will be instrumental ging to pass whatever is for her highest good in sent stage of her soul development.

being willing that God's will be done in her, her, and for her your friend will open the way highest good to be manifested in greater e than the limited, human vision can possibly e. "Delight thyself also in Jehovah; and he will ee the desires of thy heart." When her desires accord with her highest good, with God's plan , the law of good will operate to make these angible realities.

ourse she must do her part in coöperating with by being active and obedient in taking the ecessary in making her demonstration. Instead ing her thought substance in idle daydreaming, g her thoughts drift habitually, she should cen- attention upon ideas of Truth that will trans-

form and spiritualize as well as enrich her c
ness. By bringing her innate spiritual quali
expression she will become a magnet to att
manifest good that belongs to her by divine rig
can find happiness that does not depend upo
band or home for its existence. However, if s
the experiences of domestic life and can serve
ther and the cause of her own soul developme
effectively in this way, she may be certain that
right mate will come into her world.

So instead of letting the mind wander in
dreams, the practical Christian bends his effort
ciplining his mental activities, to stirring int
the capabilities that enable him to demonstrate
When he develops the capacity to receive larg
serve efficiently, the law of giving and receiving
the fulfillment of all mental, spiritual, physic
financial needs.

Obsessions are the result of man's using t
mative power of thought in an unwise way. On
not let daydreaming become an obsession. It d
bring the positive demonstrations of good that a
ized through diligent practice of Christ princip

Is it necessary to be baptized and go to a
national church to live a Christ life? I know there
in all churches. But I just can't bring myself to
a God as cruel as the one they hold up for me to
—*Extract from a letter answered by Silent Unity.*

Many church people become confused feeling
order to be saved they must attend church. W
discourage people from worship in this way.
our simple yet humble way we endeavor to p
friends back to the Truth that Jesus Christ tau
reality our religion should bind us closer to th
heart of Christ, and yet so often it causes bit
troversy. Jesus said, "If a man love me, he v
my words." The pure essence of the Christ
has been engulfed by creeds and dogmas, until

puppet following only the outer form given by
ırch, rather than the teaching of the Master.
ıe baptism in its purity is not an outer act but
er cleansing, when the mind, heart, soul, and
re cleansed from unrighteous thoughts and ac-
In the 15th chapter of Matthew Jesus spoke of
ny things that defile a man. He said, "Not that
entereth into the mouth defileth the man; but
hich proceedeth out of the mouth, this defileth
ın." So you can see that it is well to build in-
a strong, spiritual consciousness, rather than
only outer forms. Many ministers are true and
ıed souls, for they have caught the true vision
ve true to their ideals, inspiring their followers
ikewise.

› not accept all your teachings. Therefore how can
p me with your prayers? I don't see why my good
held, and I don't understand your teaching about good
il.—*Extract from a letter answered by Silent Unity.*

is not necessary for you to agree with all of our
ngs in order to receive benefit from our prayers.
at is necessary is for you to have faith in God—
mighty power in the midst of you to heal, to bless,
› give you every needful good. And do not be-
discouraged, dear friend, because your good is
ing manifested as rapidly as you expect. Very
one's demonstrations are seemingly delayed, but
oes not mean that God is not trying to get one's
ul good to him. Good is sure to come to those
re steadfast in faith regardless of appearances,
who have patience. Such coöperation with the
r hastens the demonstration, for it leaves the way
d of all obstacles of doubt, anxiety, and fear. We
eadfastly knowing the truth of being for you, and
ay join us in prayer, using the thoughts inclosed.
your mind seems taxed with repeated prayer and
ation, cease to repeat words, and just rest in the
gness of God, without even thought, and you

will find inner peace and calm.

In the same chapter of I John from which y "If we say that we have no sin we deceive o and the truth is not in us," he also says, "God and in Him is *no darkness at all.* If we *say* have fellowship with Him, and *walk in dark* lie, and do not the truth. But if we walk in t as He is in the light . . . the blood of Jesus C Son, cleanseth us from all sin." That is, if truly abides in oneness with God, establishing in the light of true Being, of good, he is free f perfection, and anything contrary to God, good touch him. John was cautioning the people of against hypocrisy and deception, showing them ference between actually being sons of light and claiming to be so.

Sin and evil have no substance of themsel are only appearances that fade away in the God—good—just as darkness fades away wh appears. The only reality sin and evil have is th these seeming forces by man in his own consci Recognition of evil and belief in it give to the ance a life and reality that is false. If all throughout the world today recognized God, g the only power and let good be the ruling force lives, all evil would vanish from the earth. Thi that it is only a temporary appearance. It canno fore be real and good the un-real. If this were t world would have reached destruction long befo But the world has endured even in spite of ignorance and mistakes (through which alo gains power and control), and is constantly be better, proving that God's creation is on the perfection, all-good, the only real and lastin

EMERSON SAID: *Great men are they who see spiritual is stronger than any material force, thoughts rule the world*

THE PURPOSE OF UNITY

SCHOOL OF CHRISTIANITY is an independent edu-
ional institution, teaching the use of the Jesus
octrine in everyday life.
urpose is not to found a new church or sect, but to
l teach men and women of every church and also
ho have no church affiliations to use and prove the
Truth taught by the Master.
Unity teachings explain the action of mind, the con-
link between God and man. They explain how the
fects the body, producing discord or harmony, sick-
health; how it brings man into understanding of
aw.
suggest that you accept what, in our literature, ap-
you to be Truth, and that you withhold judgment
emainder until you understand it better. If you seek
y Spirit as your guide into the fullness of Truth, you
ow for yourself what is of God and what is of man.
we keep on searching for Truth, we no doubt shall
some of our ideas, until everything short of the per-
l of God is dropped from our life and from our doc-
There would be no difference of opinion among
ans if human ideas did not prevail widely, for there
one Truth, and some day we "shall see eye to eye."
Unity center is an independent association of Unity
s formed to provide, maintain, and conduct a place
mbly, where the principles of practical Christianity,
forth by Jesus Christ and interpreted in the light of
-day experience by the Unity School of Christianity,
taught.
ty centers and study classes are places of religious
h for all people, regardless of creed; and places
helpful instruction in Christian living may be re-
They are voluntary associations of such Unity stu-
s may desire to band themselves together for study,
help, and service.
rough its field department the Unity School of Chris-
offers an advisory service for the purpose of pro-
high standards of center conduct.
ormation concerning Silent Unity (Unity School's
department) may be found elsewhere in this maga-

Silent-70 Goes to Sea

Through the ministry of Silent-70, Unity literature is sent free of charge into institutions of all kinds both at home and abroad, in fact, wherever it is needed and desired. Among those who receive this service are the men on board a United States battleship stationed on the West Coast.

A letter came to Silent-70 not long ago asking that *Lessons in Truth* and other Unity literature be sent to the new chaplain of this ship. The retiring chaplain is an enthusiastic Unity reader. He has formed the habit of taking his periodical to bed with him so as to read it the last thing every night. He says he finds its message soothing and inspiring. He is being transferred to shore duty, and he requested that Silent-70 continue its service to the men on the ship.

Silent-70 is doing a great work in thus spreading the wonderful message of Truth. Its ministry is made possible by love offerings from loyal friends of Unity.

Truth Marches On

When you send a Unity periodical into some home, you start Truth on the march, and you can never tell how many persons will join its ranks before the year is out. For instance, Mrs. B. H. writes:

> *"I have so much appreciated the wonderful Unity periodical sent me by a friend, that I am inclosing $1 to pay for a subscription for another friend. I have been passing on my copies to her, but I should like her to have them right off the press."*

Members of the Help-One-A-Month Club are constantly sending Truth on the march into new territory

to bring the Christ message of joy and peace to those who need it. Perhaps you would like to join the club and have a part in this work. Your pledge of membership is your promise to send once a month to some friend a subscription for a Unity periodical. There are no dues. Just send a card saying that you wish to join the club, and let *Unity* be your first subscription gift to a friend. Address your card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

What Truth Will Do for You

Truth will repay you well for the time and thought you give to it. Spend a part of each day in meditating upon it, then earnestly try putting Truth principles into practice, and you cannot fail to come into a consciousness of ever-present good.

You will find the Unity Correspondence Course a stimulus to systematic study. It gives you a course in the fundamentals of Truth, and teaches you how to apply the law of Being.

You do not have to go outside your home to take advantage of this course, because it is conducted by mail. On the completion of each lesson there are questions to be answered and mailed to the School; your paper to be graded, corrected, and returned to you.

Another advantage in this course is the preparation it will give you for your work in the Unity Training School. Students who have completed the correspondence course find the Training School courses easy to master.

Write today for a folder giving full information about our home study course. A card will bring it to you without delay. Address it to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

Let God Help

Many years ago the natives of a South American jungle watched with wonder the building of their first railroad. The day came when a locomotive was placed on the track. The natives in great excitement gathered around it, and by concerted pushing succeeded in rolling it a little way along the track. But they were silent, awed, and greatly perplexed when the engine under its own power began to move with the speed of wind. This incident holds an important lesson in Truth, and it is brought out in Arthur J. Peel's article "Human 'Push' versus Internal Power" appearing in the February issue of *Good Business.*

The Story of a Valentine

On St. Valentine's Day Bob presented his teacher with a lovely big heart-shaped box of chocolates wrapped in cellophane and tied with a gay ribbon bow. No one guessed the sad story that was back of the valentine gift, nor how unhappy Bob was as his teacher thanked him and also praised him for the spirit of sportsmanship and fairness that he had shown in the classroom that year. What would Miss Phillips think of him if she knew the truth? This story, "The Best Possible Gift," by Minola Maddy, not only fascinates boys and girls, but brings them some valuable lessons. It appears in the February issue of *Wee Wisdom.*

Your Status Is Sonship

Do you sometimes feel dissatisfied with the part you are playing in life? Dissatisfaction is a divine urge to go forward to your rightful place in God's kingdom. Rule out of your mind all thought of limitation. Move up to your true place as a son of the Most High. This sums up the teaching of an article appearing in the February issue of *Unity Daily Word* entitled "Take Your Place." It will inspire you to attain the high consciousness in which you will naturally expect the blessings of God to be showered upon you.

There Is Little Power in Wavering Faith

Faith to be effective must be active and unwavering. We cannot afford to express faith in God one moment and fear of defeat the next. In a February issue of *Weekly Unity* you will find an interesting article by Jean Phillips entitled "Unconditional Faith," which gives a definite example of the unlimited benefits that come from the exercise of active, unwavering faith.

She Finds Life an Interesting Adventure

For the February issue of *Progress*, Inez Russell reports an interview with Dana Gatlin, successful author of fiction who is fast becoming a popular Unity writer. Miss Gatlin finds people—human behavior—the most absorbing thing in life. She enjoys reading, writing, travel, domestic pursuits, and the study of Truth. In fact, she finds the whole adventure of living intensely interesting. She tells of her first attempt to gain a foothold in the literary world, of her progress in writing with the help of Truth, and of her present greatest ambition, all of which our readers will thoroughly enjoy. Watch for Inez Russell's delightful pen chat entitled "The Road Called 'You'."

UNITY ANNUAL CONFERENCE MEMBERS

Accredited Unity Leaders

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ALABAMA

Birmingham—Daughtry, Mabel, Unity, Massey bldg

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Hollywood—Rae, R., Unity, 1030 N Western

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union

Oakland—Andrews, Letitia, Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah. Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post

Santa Cruz—Higgins, Rosalie and Mary, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass.

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

ILLINOIS

Chicago—Anthony, Earl, Unity Cen, Morrison hotel; Hoschouer, W. and Anna, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Schopf, Mabel, Unity Cen, 1117 West Wood

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

KANSAS

Kansas City—Myles, Mary, Unity Cen, Grund hotel

Topeka—Pfouts, Harriet, Unity Cen, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, 25, Huntington

MICHIGAN

Grand Rapids—Bailey, Ida, Unity Cen, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Carr, Elsie, Registrar Unity Training School, 917 Tracy; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St. Louis—Eilers, Hilda, S S Unity Cen, 3611 Bates; Gregg, Irwin, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, Vivian, Unity Cl, 17 Dunn blk

Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Lincoln—Morgan, Rex, Unity Soc, 1548 O

Omaha—Brass, Lillian, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

Plainfield—Gresham, Alice, Unity Cen, Babcock bldg

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, America, Unity Cen, 1372 Hertel

Jamestown—Richards, Ella, Unity Cen, Y W C A bldg

New York—Lynch, Richard, Unity Soc, 33 W 39th

Rochester—Meyer, L. E., Unity, 633 East ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, Frederick, Unity Cen, 26 E 6th; Smith, Effie, East Hill Cen, 3041 Madison, Oakley Station
Cleveland—January, Viva, Unity, Carter hotel
Columbus—January, Garnett, Unity Cen, 80 W Starr
Dayton—Crouch, Ethel, Unity Cen, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross
Oregon—Lance, Marion, Unity Cen, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Mrs Earl, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, Elizabeth, Unity Cen, 1352 Madison
Nashville—Turner, Mary, Unity Cen, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg; Truesdell, Nell, Unity, Athletic Club bldg
Fort Worth—Price, Harriet, Unity Cen, Worth bldg
Houston—Miller, Bertha, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, 301 S 2d

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt. Pleasant
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
Gable, Francis, Teacher Unity Training School
Handly, Marie, Director Unity Field Department
Ingraham, E. V., Teacher Unity Training School
Jeffery, H. B., Teacher Unity Training School

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cl, 16 W Alhambra; Unity Cen, 19 W Main
Bakersfield—Unity, Woman's Club bldg
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Eagle Rock—Unity Cen, 2122½ Colorado
Hollywood—Truth Center, 6633 Sunset
Inglewood—Unity Tr Min, 426 E Queen
Los Angeles—Unity Assb, 233 S Broadway; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy; Westlake Unity Fellowship, 2612 W 7th; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; Unity Cen, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Napa—Mrs Ralph Wilson, 938 Seminary
Oakland—Unity Cl, 5365 Bond; J E Harding, 878 Wood (col); H C Capwell & Co; Truth Cen, 3006 Fruitvale
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Unity, Women's Club House
Riverside—Unity Cen, 3585 Main
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main

Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur—Unity Cen, 308 W Main
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Lawrence—Unity Cl, Eldridge hotel

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity, Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Detroit—Unity Cen, Maccabee bldg
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Joseph—Unity Cen, Empire Trust bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 14 S Park
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, Salmon Tower bldg
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Canton—Unity Soc, 428 Market N
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead
Middletown—Unity Temple, 1014 1st
Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Condi Smith, Tulane hotel

TEXAS

Amarillo—Unity Study Cl, 1500 Taylor
El Paso—Unity Temple, 305 E Franklin
San Antonio—Unity Soc, Maverick bldg

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221A 8th ave W
Montreal—Unity Cen, Mt Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Unity Fellowship, 641 Granville
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head; Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3; Truth Cen, Courtfield Gardens, Earl's Court
Manchester—Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psichica, via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

New Unity Song Book

A new, enlarged edition of *Unity Song Selections* in many ways superior to the old one will be ready for mailing February 15. It will bring you 309 inspirational songs—songs of healing, prosperity, praise, cheer, and other familiar themes. More than one hundred of these will be new original Truth songs. Of special interest is the section devoted to Sunday school songs and the one presenting responsive readings for use in special Easter, Thanksgiving, and New Year's Day programs.

You will like the convenient arrangement of alphabetical and classified indexes; also the fact that the binding of the book permits the pages to lie flat wherever the book is opened. The cover is of keratol instead of cloth as formerly. The only unchanged feature of the book is the price, which remains $1.

Grateful for *What Are You?*

"I am at present reading, rereading, and studying Miss Shanklin's *What Are You?*" writes D. G., "and herewith I give thanks for that wonderful, illuminating, stimulating book. It came into my hands at a moment when I was feeling depressed about my work, and it seemed to me almost as if God Himself had written it and sent it to me. And of course He did do that—through Miss Shanklin."

The message of *What Are You?* is truly inspired, and we commend it to any one who is seeking to express Truth in the highest way. The first chapter is a guide to self-analysis. "Your Consciousness," "Your Resource," "Your Equipment," and "Your Objective" are other chapters of interest that are presented in this book.

Keep Close to God

"Man's extremity is God's opportunity," but why make God a sort of emergency relief? Why not avoid this need by keeping close to Him day by day?

"Thou hast made the Most
High thy habitation;
There shall no evil befall
thee."

For the March issue of *Unity* Harriet Gilfillan has written an article entitled "Guidance," which carries out this idea in a very practical way. She recounts the blessings that came to her day by day for one week as the result of meditating upon some Bible verse the first thing in the morning and making it her guiding thought for the day. Her experiences will interest and inspire you.

Three New Tracts

Three additions have been made to our collection of pamphlets—"Behold I Send My Messenger," "Power of Stillness," and "Living Substance." These helpful pamphlets are priced at 5 cents each.

On Keeping the Sabbath

"Remember the sabbath day, to keep it holy," says the fourth commandment, and it has brought about confusion and misconception in the mind of man. Charles Fillmore talks about this commandment in the chapter "Spiritual Law and Order" in his book *The Twelve Powers of Man.* He points out the Master's attitude toward the old Mosaic law and gives the Sabbath a new significance for us. This book is a storehouse of Truth for the advanced student.

"Be Still and Know"

Isaac Newton was quietly resting under an apple tree when he saw an apple fall and thereby discovered the law of gravitation. Indeed, our best ideas come to us when we enter the silence, and shut out the noise and confusion of the world about us. But after all what is the silence? Let E. V. Ingraham tell you. In his booklet *The Silence* he explains just what it is and how to enter it. You will find this book a stepping-stone to spiritual gain.

A Lesson in Pictures

Progress is now featuring Truth lessons in cartoons. The cartoon page accomplishes two things. It emphasizes an important Truth idea and it calls attention to the Unity book in which the idea is presented. Watch for page 48 in *Progress* each month. You will be rewarded for your interest. The illustrations for this page are drawn by Walter Ohlson, a *Progress* artist.

Join Our 7-Day Class

The week of February 4-11 is to be observed by Unity students as "Lessons in Truth" Week. We believe that a week's intensive study of the book *Lessons in Truth* must benefit every one who participates.

No doubt you have a copy of this book by H. Emilie Cady. Get it out on February 4, and devote a special period each day to its study. If you are not familiar with it, now is the time to get your copy and receive the help and inspiration of its message. There is still time to get one from your Unity center or from Unity headquarters.

A Suggestion for Beginners

The librarians at Unity headquarters made the following good suggestion for beginners in the study of Truth; viz., that they read the books *Remember* and *The Sunlit Way* before beginning the study of any one of our textbooks.

Remember, by Lowell Fillmore, is written in a simple, friendly style, showing the reader the Truth solution of familiar, everyday problems. *The Sunlit Way,* by Ernest C. Wilson, plants new hope in the heart of a discouraged person, pointing out to him the joyous Christ way of living. Both books give the reader a general idea of the significance of Truth, of what it will do for one who earnestly puts its principles into practice.

Today You Can Begin Anew

"Ten thousand arguments of adversity are put to flight by one commanding realization of Truth," says F. B. Whitney in his booklet *Beginning Again.* It follows that innumerable mistakes and failures of the past can be erased from

consciousness today and a new start made for the kingdom. *Beginning Again* is correctly named, for it inspires the reader to let go of the past and make the present a new and glorious experience.

A Series on Prayer

"Lord, teach us to pray," requested the disciples of old, and men and women today are making the same petition, for all the world is coming to realize the power and value of prayer.

We are glad therefore to announce a series of articles on true prayer, by Marjorie M. Mohler, to be published in *Weekly Unity*, beginning with the issue of January 26. There will be six articles in this series, the first one being entitled "Tuning In to the Infinite." This series is based on the six points contained in the verse from Job 22:26, 27

"*Thou shalt make thy prayer unto him, and he will hear thee;*
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways."

Success in Demonstration

Something within you tells you that it is contrary to the divine plan for a child of God to suffer, to struggle, and to sorrow. Why then does mankind continue to manifest illness, poverty, discord, and other adverse conditions? You will find the answer in the first chapter of *The Christ Way of Living*, by Genevieve Courtney Maurer. This little book will show you the way of assured demonstrations. "Spiritual Understanding," "Choice Directs the Good," "Law Enforcement," and "Established Results" are some of the subjects that it presents. There are eight chapters in all.

Love Your Neighbor

Is it possible to love one who comes into your home to pry into your personal affairs and then goes her way to reveal to the next neighbor all that she has learned or surmised?

In her book *Truth in the Home* Alice L. Ruth gives the correct Truth treatment for a problem of this kind. You will find it in the chapter "Love Your Neighbor." The thirty-three chapters of this book are brimful of helpful ideas for the mother and homemaker.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	cloth	1.00
	Beginning Again		.35
	Christ Way of Living, The	*German* $.75; *English*	.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
	*Where Blessings Begin		.10
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	*Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	*Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

GET READY FOR SOMETHING BETTER

Are you discouraged about your affairs? Do you seem to be at a standstill in life? Then get ready for something better, for your good is right now waiting to be claimed.

The Prosperity Bank drill will help you to cultivate a consciousness of ever-present, abundant good, and Silent Unity will join you in prayer for your success. While you are training your heart and mind to receive new blessings, save in your Prosperity Bank for the purpose of sharing *Unity* magazine with your friends, for sharing is one step toward increase. Full instructions come with your Bank. Use the blank below.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please enter a year's subscription for *Unity* magazine for each of the three friends here named, and send me a Prosperity Bank in which to save $3 to pay for my order. I will use the Bank seven weeks, and I ask the prayers of Silent Unity to help me make a demonstration of prosperity and success.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

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CHRISTIANITY

THE LIFE OF BUSINESS

● Twenty-five or thirty years ago most people were of the opinion that Christianity was beautiful as an ideal, but not practical for business purposes. Now, however, there is a trend in the opposite direction. Men and women are learning that the teachings of Jesus Christ are not only practical, but essential to success.

● The use of Christian principles in business—this is exactly what *Good Business* magazine stands for. Indeed, it regards Christianity as the very life of business. Each month it brings fifty pages of ideas based on the actual experiences of progressive men—men who have achieved success through the practice of Truth. Each issue carries constructive articles and other business helps.

● The message of *Good Business* is for every one—executives, employees, professional men and women. If you are not receiving this magazine, give it a trial and see what it will do for you.

IT WILL COME TO YOU TWELVE MONTHS FOR $1

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

ASSURANCE

by Marguerite Hanbury

Enter thy "room" in the silence of twilight
While nature prepares for her hours of repose,
While flowers close their petals, the dewdrops are falling,
The nightingale trills a goodnight to the rose.

O heart of mine, rest in the joy of the silence!
Establish thyself in the strength of His word.
"Lo, I am now with thee, My love shall sustain thee"—
The sweetest assurance that ever was heard.

All doubt is dissolved in the joy of His nearness;
Whate'er could befall when my Lord is now here.
Thou Thyself art the answer to all of my yearnings;
I repose in Thy love and am freed of all fear.